

THE SECRETS

of *Albertus Magnus.*

Of the vertues of Herbes,
Stones, and certaine
Beasts.

Wherunto is newly added, a short
discourse of the seven Planets go-
verning the Nativities of
Children.

Also a Booke of the same Author,
of the merveilous things of the
world, and of certaine things
caused of certaine
Beasts.

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L O N D O N .

Printed by T. Cates, and are to be sold
by Andrew Kempe, at his shop at St.
Margarets Hill in Southwarke.

1637.

To the Reader.



Ithence it is manifestly apparant, that this Booke of *Albertus Magnus*, hath bin of long time in the *Italian*, *French*, and *Latine*, tongues: I thought if it were also in *English*, it would be received with like acceptation. Therefore I have in the translation omitted nothing, which therein is published: but thou shalt find therein one later addition of the governance of the seven Planets in the nativities of Children, which is worthy noting. Wherefore use this Book for thy recreation (as thou art wont to use the Booke of *Fortune*.) For assuredly there is nothing herein promised but to further thy delight. So accept my paine, thy pleasure. I referre thee to the triall of some of his secrcts, which as thou shalt find true in part or al, I leave to thine owne report or commendation.



THE SECRETS OF Albertus Magnus.

The first Booke of the vertues
of Herbes.

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Rissole, the Prince of Philosophers saith in many places, that every science is of the kinde of good things. But notwithstanding, the operation sometime is good and sometime evill: as the science is changed unto a good, or to any ill end, to the which it worketh. Of the herlich saying, two things are concluded: the first is that the Science of Magicke is not evill, for by the knowledge of it, all may be eschewed, and good by means thereof, may be followed.

A 3

Thy

The vertue

The second thing is also concluded, so
much as the effect is praised and so high
ly esteemed for the end, and also the end
of science is dispraised, when it is not or-
dained to good, or to vertue. It followeth
then, that every science or faculty, or o-
peration, is sometime good, and sometimes
evill.

Therefore, because science of Magicke,
is a good knowledge (and it is presuppo-
sed) and is somewhat evill in beholding
of causes and naturall things, as I have
considered and perceived in very many
ancient authours: yea and I Albert my
selfe have found out the truth in man
things, and I suppose or imagine the trut
to be in some part of the Booke of Chran-
der, also the booke of Althorack.

First therefore, I will shew and declar
the natures and vertues of certaine herbs
Secondly, the operation and estimation
of certaine stones, and their vertues. An
thirdly, of certains beasts, and the vertu
also of them.

of Herbes.

The Names of the Herbes.

Clitropa.

Tartica.

Micga pallens

Celidonia.

Provinca.

Nepeta Cala.

Lingua Canis

Zusquianus.

Lilium.

Aiscus querct.

Contarea.

Salvia.

Terbena.

Melysophylos.

Rosa.

Serpentha.

Martgold.

Pastel.

Wilde Lazyl.

Celandine.

Pertwinke.

Mint or pentryal.

Hounds tongue.

Henbane.

Lillie.

Milletoe.

Centozy.

Sage.

Werbin.

Smallage.

Rose.

Shakes grasse

All these so renamed herbes shal shew
Ande in their severall places, with their
wonderfull operations and workings, but
yet thou must obserue the times and sea-
sons, wherein they shoule bes ministered
and put in practise.

The vertue

The first herbe is called with the men
of Chaldaia, Elas, with the Grekes,
Matuchiol, with the Latines, Elitropium,
with the Englishmen, Marigold: whose
interpretation is of Elion, that is the Sun,
and Tropos, that is alteration, or chang,
because it is turned according to the Sun.
The vertue of this herbe is merveilous:
for if it bee gathered, the Sunne being in
the signe Leo in August, and wrapped in
the lease of a Lawrell, or Bay tree, and a
Wolffes tooth added thereto: no man shall
be able to have one word to speake against
the bearer thereof, but words of peace: if
any thing bee stolne, if the beater of the
things before named, lay them under his
head in the night, he shall see the Thefe,
and all his conditions. Moreover if the a-
foresaide herbe bee put in any Church,
where women be, which have broken ma-
trimony on their part: they shall never be
able to go forth of the Church, except it be
put away. And this last point hath bee[n]
probed, and is very true.

The second Herbe is called of the men
of Chaldaia Roibza, of the Grekes
Olier-

of Herbes.

Olseribus, of the Latines, or Frenchmen
Vertica, of Englishmen, an herbe. He that
holdeith this herbe in his hand, with an
herbe called Milfoil, or yarrow, or nosblad,
is sure from all feare, and fantasie, or vi-
sion. And if it bee put with the iuyce of
Houslakke, and the bearers hand bee an-
nointed with it, and the residue ynt in wa-
ter, if he enter in the water where fishes
be, they will gather together to his handes,
adding thereto ad piscellum. And if his
hand be drawne forth they will leape a-
gaine to their owne places, where they
wete before.

The thrid herb is named of the Chal-
deis Lorumbozor: of the Greeks Al-
lamoz, of the latines Verga pastoris, of the
Englishmen wilde Leasell. Take this
herbe, and temper it with the iuyce of
Mandzake, and give it to a bitch, or to a
ny other beast, and it shall be great with
a young one in the owre kinde, and shall
bring forth the birth in the owne kinde,
of the whiche yong one, if the gumme tooth
be taken & dipped in the meate, or drinke,
every one that shall drinke thereof, shall
begin

The vertue

begin anon battaille, and when thou shoule
put it away give to him the iuryce of Male-
rian, and peace shall be anon among them
as before.

The fourth herb, is named Aquilaris,
of the Chaldeis : because it springeth
in the time, in which the Eagles build their
nestes. It is named of the Greeks Vali-
as, of the Latines Celidonia, and of Eng-
lish-men Celendine. This herbe spring-
eth in the time, which swallows, and also
the Eagles make their nestes. If any
man shall have this herbe, with the heart
of a Mole, hee shall overcome all his ene-
mies, and all matters in suite, and shall
put away all debate.

And if the before named herbe, be put up
on the head of a sick man, if he should die
hee shall sing anon with a lound boyce, if
not, he shall weape.

The fift herb is named of the Chalde-
is Iteris, of the Greeks Vozar of the
Latines Prunentilis, or provincia of Eng-
lish-men Perwinke, when it is beaten
unto powder with wormes of the earth

wzap.

of Herbes.

wrapped about it, and with an herbe called
Semper viva, in English yvonneke, it in-
duceth love betwene man and wife, if it
be used in their meates. And if it shalbe
put to the mouth of the beast called the
Wigill, and he shall breake anon in the
midst. And this was probbed of late time.
If the said confection be put in the fire it
shall be turned anon unto bluet colour.

The first herb is named of the Chaldeas
Wletch, of the Grakes Retus, of the
Latines Pepita, of English men Cala-
mine, otherwise Penitroyall. Take this
herbe and mix it with the stone, found in
the nest of the bird called a lapwing, or
blacke plover, and rubbe the belly of any
beast and it shall be with birth, and have
a yong one, very blacke in the owne kind.
And if it be put to their nostrils, they shall
fall to the ground anon as dead, but a lit-
tle space after they shall be healed. Al-
so if the aforesaid confection be put in a
vessell of beers, the beers wil never fly away
but they shall gather together there. And
if the beers be dissolved & like as they were
dead, if they be put in the aforesaid con-
fection

The vertue

fection, they shall recover their life after a little time, as by the space of one houre, so it is proportioned to the quality lost. And for a sure profe, if drowned fles be put in warme ashes, they will recover their life after a little space.

The seaventh herbe is named of the Chaldes Algel, of the Greeks Druni, of the Latines Lingua canis, of Englishmen, Hounds tong. Put thou this herbe with the heart of a yong frog, and her mafrice, and put them where thou wilt, and after a little time al the doggs of the wholte towne shall be gathered together.

And if thou shalt have the aforesaid herbe under thy formost toe, all the dogges shall kepe silence, and have no power also to bark. If thou put the aforesaid thing in the necke of any dogge (so that he may not touch it with his mouth) hee shall be turned alway round about like a turning whare, untill he fall unto the ground as dead and this hath bene proved in our time.

The eight herb is named of the Chaldes Mansela, of the Greeks Wentosum
of

of Herbes.

of the Latines Jusquianus, of the Englishmen henbane. Take thou this herbe, and mix it Cum regalis Hermodatalis, put them in the meate of a mad dogge, and he will dye anon. And if thou put the juice of it with the aforesaid things in a silver cup, it shall be broken very small. Also if thou shalt mix the aforesaid thing with any the bloud of a yong hare, and kepe it in the skin of a Hare, all the hares will be gathered there untill it be removed.)

The ninth herb is named of the Chaldes Mingo, of the Greekes Amala, of the Latines Lilium, of the Englishmen a Lilly. If thou wilt gather this herbe (the sunne being in the signe of the Lion) and mix it with the iuste of the Laurell or baytree, and afterward thou put that iuste under the dung of cattell a certayne time, it shall be turned unto wormes, of the which, if powder be made, and put about the necke of any man or in his clothes, he shall never sleepe, nor be able to sleepe un-
till it be away. Many more things may
be done with the vertue and iuste of this
aforesaid herbe.

And

The vertue

And if thou put the aforesaid thing under
the dung of cattell, and annoiint any man
with the wormes breeding thereof, he shal
be brought anon unto a seuer. And if the
aforesaid thing be put in any vessel where
there is cowes milke, and be covered with
the skinne of any cowe of one colour, all
the kine shall loose their milke.

The tenth herbe is called of the Chal-
des Lupevar, of the Greeks Allisena,
of the Latines Viscus querici, of English
men spissellio. And it groweth in trees,
being holed through. This herbe with a
certaine other herbe, which is named
Martegon, that is, Silphion or Laserpitium,
as it is written in the Almaines lan-
guage, it opneth al locks. And if the afores-
aid things being put together, be put in
the mouth of any man, that any thing, if
it shoulde happen, it is set on his heart, is
not, it leapeth backe from his heart. If the
aforesaid thing be hanged up to a tree
with the wings of a Swallow, there the
birdes shall gather together withir the
space of five miles. And this last was provi-
ded in my time.

of Herbes.

The elebenth Herbe is named of the Chaldeis Isiphilon, of the Greeks Digenion, of the Latines Centaurea, of Englishmen Centoz, which saith that this herbe bath a merveilous vertue; so if it bee joyned with the bloud of a female Lapwing or blacke plover, and put with oyle in a lampe, all they whiche compas it about shall beleve themselves to bee witches: so that one shall beleve of another, that his head is in heauen and fete in the earth. And if the aforesaid thing be put in the fire, when the stars shine it shall appeare, that the stars run one against another, & fight. And if the aforesaid plaister be put to the nostrils of any man, he shall fly away sharpe, through feare that he shall have, and this hath beene proved.

The twelft herb is named of the Chaldeis Colozio, or Colozicon, of the Greeks Calamo, of the latines commonly Salvia, of the Englishmen Sage: this herbe being purifed under dung of cattell, in a glasen vessell, bringeth forth a certain worme or bird, having a taile after the fashion of a bird, called a black Pack or ouzell.

The vertue

fell, with whose blood, if any man bee
touched on the brest, he shall lose his sence
or feeling the space of xv. daies and more.
And if the aforesaide Serpent bee burned,
and the ashes of it bee put in fire, anone
there shall be a rainbow, with an horrible
Thunder.

And if the aforesaid ashes bee put in a
lampe, and kindled, it shall appeare that
all the house is full of Serpents; and this
hath bene probed of men of late tyme.

Many more worthy things may bee ex-
perimented and put in practise, but yet I
councell thee to go forward, and by much
reading thou shalt gather much know-
ledge. So aduising thee to go forward, in
the perusing these few secretes.

The new period in history, the Cen-
tury of Exploration, has also
been called the Age of Colonization,
and the period of the great
discoveries, or the Golden Age.
The first century of the new
millennium was a period of
discovery, exploration, and
colonization, as well as of
the beginning of the Industrial
Revolution. The second century
was a period of political and
economic expansion, as well as
of technological development.
The third century saw the
beginning of the Space Age,
and the fourth century is likely
to be characterized by further
technological advances and
political changes.

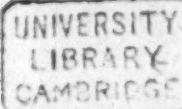
of Herbs.]

The thirteenth hearb is named of the Chalde is Olphabas, of the Greeks Hiliozon, of the Latines Urbenia, of the Englishmen Wervin. The hearbe (as巫ches say) gathered, the sun being in the signe of the Ram, and put with graine or corne of Piony of one yeare old, healeth them that are sickle of the falling sicknes. And if it be put in a fat ground, after viii. weeks, wormes shall be engendred : whiche if they shall touch any man, hee shall dye anon. If the aforesaide thing be put in a dobe or culver house, all the doves or culvers shal there gather together. And if the powder of them be put in the Sun, it maketh the sun seeme blew. If the powder be put in a place where men dwell or lie betwene two lovers , anone there is made strife betwene them.

The fourteenth herbe is named of the Chalde is Celayos, of the greeks Cassini, of the Latines Melisopholes, of Englishmen Smallage. Of the which herbe Master Floridus maketh mention. This herbe being gathered greene and taken with the ioyce of the Cipresse tree, of one

B

years



The vertue

years put in gruell, maketh the gruell
to appeare full of wormes, and maketh the
beater to be gentle and gracious, and to
banquish his aduersaries. And if the a-
foresaid herbe be bounden to an oxes neck
he shall follow thee whether soever thou
wiltgoe.

The fifteenth herbe is named of the
Chaldeis Glerisa, of the Greekes Ila-
phinus, of the Latines Rosa, of English
men a Rose. And it is an herbe, whose
floure is very well knowne. Take the
graine or corne of it, and the corne of mu-
stardsede, and the fuste of Weasell: hang
all these in a tre, and it will never bear
fruite after. And if the aforesaide thing be
put about a net, fishes will gather together
there. And if Magaris shall be dead and
put in the aforesaide commixtion halfe a
day, it shall recover the life although it
be not soorthwith yet gotten. And if the a-
foresaid powder be put in a lamp, and af-
ter be kindled, all men shall appearre black
as the devill. Also if the aforesaide powder
be mired with oyle of the Olive tree, and
quicke brimstone, or the house annoyned
with

of Herbes.

with it, when the sonne shineth it will
seme all in a flaine.

The sixteenth herbe, is called of the Chaldas Cartulyn, of the Grekes Pentaphylon, of the Latines Serpentina, in English Snakes grasse. This herbe is well enough knowne with us; This herbe put in the ground, with the lease called three leaved grasse, engendreth red and greene serpents, of which if powder bee made, and put in a burning lampe, there shall appere abundance of serpents. And if it be put under the head of any man, from thenceforth bee shall not dreame of himselfe.

The manner of working all these aforesaid named things, that the effect may be good in their planets, is in their houres, and daies, and great regard had to the obseruation of their due times.

The vertue

There be seven herbes that have great vertue, after the mindes of Alexander the Emperour, and these have their vertues of the influence of the Planets. And therefore every one of them taketh their vertus from the higher naturall powers.

The first is the herbe of the planet Saturnius, which is called Affodilus. Affodilly, the iuyce of it is good against the paine of the reines, and legs: let all them that suffer paine of the bladder eate it, the root of it being a little boyled. Likewise, if men possessed with evill spiritis, or madmen beare it, in a cleane napkin, they be delivered from their disease: and it suffreth not a devill in the house. If children that breed their teeth beare it about them, they shall breed them without paine: It is good that a man beare with him a roote of it in the night, soz he shall not feare, nor yet be hurt of other.

The second is the herbe of the Sunne, which is called Poligonia, or Cozali giola. This herbe taketh name of the Sunne: soz it engendreth greatly, and so this

of Herbes.

eat this Herbe worketh many waies.

Others calleth this Herbe Alchone, which is the house of the Sun: This herb healeth the passions and griefs of the heart and Stomacke: He that toucheth this herb cal bath a vertue of his signe or Planet. If any man drinke the iuyce of it, it maketh him to do often the act of generation: And if any man beare the rote thereof, it helpeth the griefe of the eyes: and if he beare it with hym before he have any grief, there shall come to him no griefe of his eyes: It helpeth them also that bee vexed with the phrensie, if they beare it with them in their breast.

It helpeth them also that are diseased with an impostume in the lungs, and maketh them to have a good breath, and it availeth also to the stir of melancholious bloud.

The third is the herbe of the Moone, which is called Chynostates. The iuyce of it purgeth the paine of the Stomacke and brest plates: the vertue of it declareth that it is the herbe of the moone. The floure of this herbe purgeth great

The vertue

spleenes and healeth them, because this herbe increaseth and decreaseth as doeth the Moone. It is good against the sicknes of the eyes, and maketh a sharpe sight. It is good against the blood of the eyes. If thou put the roote of it brayed upon the eye, it will make the eie marvellous clere because the light of the eyes Propinquum mission, is of the substance of the Moone. It is also good to them that have any evill stomacke, or which cannot digest their meate, by drinking the iuice thereof: moreover it is good to them that have the swinepor.

The fourth herbe is called Arnoglossa plantaine. The roots of this herbe is marvellous good against the paine of the head, because the signe of the Ram is supposed to be the house of the planet Mars which is the head of the whole world. It is good also against evill customes of mans stones, and rotteness or filth biles because his house is the signe Scropio and because a part of it holdeth Sperma, that is the saed which cometh against the stones: whereof all living things engendred and formed.

AU

of Herbes.

Also the iuyce of it is good to them that
be sick of the perillous flix, with exco-
tiation or rayng of the bowels, continu-
all tormentes, and some bloud issuing forth;
and more, it purgeth them that doe take
and drinke thereof, from the sicknesse of
the flix of bloud or emorhods, and of the
disease of the stomacke.

The fist is of the herbe of the Planet
Mercurius, which is named Penta-
philon, in English Cinquefoile or the v.
leaved herbe, of other Pentactulus,
or others sepe declinans, of certaine Ca-
pedolo. The roote of this herbe brayed
and made in a plaister, healeth woundes
and hartnesse.

Moreover it putteth away quickly the
disease called the Swines-por, if the
iuyce of it be drunken with water: It al-
so healeth the passions or grieses of the
breast, if the iuyce of it be drunken. It al-
so putteth away the tooth-ach. And if the
iuyce of it be holden in the mouth, it hea-
leth the grieses of the mouth: and if a man
bearre it with him, it will be to hym a help.

The vertue

Moreover if any man will aske any thing
of a King or Prince, it giveth abundance
of Eloquence if he have it with him, and
he shall obteine the thing he desirereth. It
is also good to have the iuyce of it, for the
griefe of the stome, and the sicknesse which
letteth a man that he cannot pisse.

The sixt, is the herb of the planet Ju-
piter, and it is named Achaton, of cer-
taine Iusquiannis, Henbane. The roote of
it put upon botches healeth them and ke-
peth the place from infiillation of blood.
If any man shall heare it before the griefe
come upon him, he shall never have botch.

The root of it also is profitable against
the gout in the feet, when it is braied and
put upon the place that suffereth the paine
or griefe. And it worketh by vertue of
those signes which have fæte, & looke upon
the fæte: and if the iuyce of it be drunke
with hony, or with wine and hony sodden
together, it is profitable against the griefes
of the Liver, and all the passions thereof
because Jupiter ruleth the Liver.

Likelwise, it is profitable to them that
would doe often the act of generation, and

of Herbes.

ing to them that desire to be lobed of women,
and if they beare it with them, soz it maketh
the bearters pleasant and delectable.

The seventh, is the herbe of the planet
Venus, & is called Pisterion, of some
Hierobotane, id est, herba columbaria & vr-
benia Herben.

The root of this herb put upon the necke
healeth the swine-por, apostumes behinde
the eares, and botches of the necke, and
such as cannot keape their water.

It healeth cuts also and swelling of the
ebill, or fundament, proceeding of an in-
flammation which groweth in the funda-
ment, and the Emo: hods. If the ioyce of
it be drunke with hony and water sodden,
it dissolbeth those things which are about
the lunges and lights. It is also of great
strength in veneriall pastimes. If any
man puf it in his house or vineyard, or in
the ground, he shall have great store of in-
crease : Moreover the roote of it is good for
all thole which will plant vineyarde or
trees. If infants beare this herbe, they
shall be very apt to learning, and lovelear-
ning, and they shall be glad and ioyous:

Yet

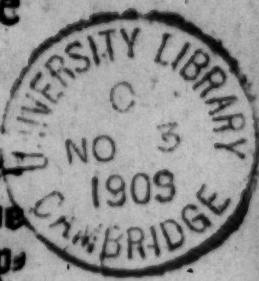
The vertue

Yet this is to be marked, that these herbs
be gathered from the thre and twentith
day of the Moon untill the thirtith day, be-
ginnig the signe Mercurius, by the space
of a whole houre, and in gathering make
mention of the passion or griefe, and the
name of the thing, for the which thou do-
est gather it, and the selfe herbe ; not-
withstanding, lay the herbe upon Wheat,
or Barley, and use it afterward unto thy
uses.



The second Booke of the vertues of certaine Stones.

Now because I have spoken before of the vertues of certayne herbs, now in this present Chapter, I will speake of certayne Stones, and of their effects and marvellous operations.



Magnes. the
Lode-stone.
Ophalmus.
Serpentarius.
Topazion.
Memphitis, la-
pis iuxta Mem-
phim urbem, in
Egypto.
Abalton.
Agathes.
Elmundus.
Berillus.
Corallus,

Cleotropia.
Calctonius.
Buggates.
Onix.
Sylonites
Medozia.
Adas, diamod
Alectoria.
Amaristus.
Celonites.
Cristallus.
Cristrites.
Celidonius,
Beng.

The vertue

Illmos	Tabrices
Chrysolitus	Serattides
Pichomay	Mirini
Radianus	Luperius
Vinces	Lazuli
Smaragdus	Iris
Gallatia	Galerites
Dzaconites	Echites
Tepristites	Hiacinthus
Dithes	Saphirus
Sannus	

If thou wilt know whether thy wife be
chaste or no.

Take the stone which is called Magnes
in English the Lode-Stone, it is of sad
blewe colour, and is found in the sea of
Inde, and sometimes in the partes of Al-
maine, in the province which is called east
France. Lay this stome under the head
of a wife, and if she be chaste she will em-
brace her husband, if she be not chaste, she
will fall anon forth of the bed. Moreover,
if this stome be put byayed and scattered
upon coales, in fourre corners of the house:
they that be sleeping, shall flee the house,
and leave all.

If

of Stones.

If thou wilt be made invisible.

Take the stome which is called Ophthalmiss, and wrap it in the leafe of the Lavell or Waytre, and it is called Lapis Ophthalmicus, whose colour is not named, for it is of many colours, and it is of such vertue, that it blindeth the sights of them that stand about. Constantinus carrying this in his hand, was made invisible therewith.

If thou wilt provoke sorrow, feare, terrible fantasies and debate.

Take the stome which is called Onyx, whose colour is blacke, and that kind is best that is full of blacke veines. It commeth from Inde unto Arabie: and if it be hanged upon the necke or finger, it stoneth up sorrow and heaviness in a man, and also terrours and debate, and this hath been probed by men of late time.

If thou wilt burne a mans hands without fire.

Take

The vertue

Take the stome which is called Fetipendamus, which is of yellow colour, and if it be hanged upon the necke of any man it healeth Arcticum: also if this stome be griped straightly, it will burne the hand, and therefore it must bee touched lightly and gently.

If thou wilt kindle the mind of any man to ioy, and make his wit sharpe.

Take the stome which is called, Silonites, it groweth in the bosome of a snaille be to Inde, called Corkuses, and there is of an divers kindes of it, as white, redde, and purple colour. Other say, that it is greene and found in the partes of Persia. And as old Philosophers say, if it bee fassed it giveth knowledge of certaine shings to come. If it be put underneath the tongue specially in the first moone, it hath a vertue onely for an houre. Therefore being in the tenth moone, hath this vertue in the first or tenth houre: but there is moving in the order, because when it is under the tongue, it our thoughts be to any busi-

Of Stones.

busynesse, whether it ought to be or no: if
it ought to bee, it is fyd stedfastly to the
heart, so that it may not be plucked away:
and if not, the heart leapeth backe from it. Si-
be so Philosophers have said, that it healeth
ptisicos, and weake men.

If thou wilt that seething water come
forth anon after thou hast put in thy had.

Take the stone which is cal'd Topazi-
on for the Isle Topasis, or because it
beth a similitude like gold: and there
be two kinds of it: one is utterly like gold,
and this is more pretious. The other kinde
is of the colour of saffron, of brighter colour
than gold is, and this is more profitable.
It hath beeene probed in our time, that if it
be put into seething water, it maketh it
to runne over: but if thou put thy hand in
it, the water is quickly drawne out: and
this there was one of our brethren that did
it at Paris. It is good also against Emo-
thyicam et climaticam, or lunatike pa-
sion or griesse.

The vertue

If thou wilt pluck off the skin of thine, or
another mans hand.

Take the stone which is called Medora
of the region Media, in the which the
people dwelling are called Medy. And
there be two kinds thereof, blacke & green.
It is said of old Philosophers, and also of
Philosophers of later times, that if the
blacke be broken, and resolved in hot wa-
ter, if any man wash his handes therein
the skin of his hands shall bee plucked off
anone. Philosophers say also, that it is
good against the gout, and blindnes of the
eyes, and it nourisheth hurt & weake eies.

If thou wilt that a man suffer no paine
nor be tormented.

Take the stone which is called Memphis
phitis of the city Memphis: It is a
stone of such vertue, as Aaron & Hermes the
say: if it be drunken & mixed with water,
and given to him to drinke, which shoulde
happen to bee burned, or suffer any tor-
mentes, that drinke induceth so great
una-

of Stones.

unablenesse to feele, that he that suffereth
falleth neither paine nor tormenting.

If thou wilt make a fire continually unable
to be quenched or put out.

Take the Stone which is called Aba-
ton, and it is of the colour of yron, and
there is found very much of it in Arabia.
If that ston be kindled or inflamed, it may
never be put out, or quenched, because it
hath the nature of the first feathers of the
Salamander, by reason of moysty fatnesse
which nourisheth the fire kindled in it.

If thou wilt overcome thine
enemie.

Take the Stone which is called Ada-
mas, in english speech a diamond, It
is of a shining colour, and very hard, insomuch
that it cannot be broken but by the
moltis of a Goat, and it groweth in Ara-
bia, or in Cipres. And if it be bonno to
the left side, it is good against enemies,
madnes, wilde beasts, venomous beasts,
and cnuell men, and against chiding
and brawling, and against venim, and

The vertue
invasion of fantasies, and some call it Di-
amas.

If thou wilt eschew perils and terrible
things, and have a strong heart.

Take the stone, which is called Agathes,
and it is blacke, and hath white veines.
There is another of the same kinde, like
to white colour. And the third groweth
in a certainte Ile, having blacke veines
and that maketh to overcome perils and
giveth strengthe to the hart maketh a man
mighty, pleasant, delectable, and helpefull
against aduersities.

If thou desire to obtaine any thing from
any man.

Take the stone which is called Alec-
tria, and it is a stone of a cocke, and it is
white as the Chrystall, and it is drawn
out of the cockes gisar, or maw, after that
he hath bin gelded more than fourre yeare
old, and it is of the greatnessse of a beane.
It maketh the belly pleasant and stedfast
and put under the tongue, it quencheth
thirst. And this last hath beene provede in
our

of Stones.

our time, and I perceived it quickly.

If thou wilt overcome beastes, and interpret or expound all dreames, and prophesie of things to come.

Take thys stome whiche is called Es mundus or Assmundus, it is of divers colours, it putteth away povson, and maketh a man to overcome his adversaries, and the gift of prophesying, and the interpretation of all dreames, and maketh a man to understand darke questions, hard to be understood or assailed.

If thou wilt have good understanding of things that may be felt, and that thou may not be made drunke.

Take the stome whiche is called Amethystus, it is of purple colour, and the tharest is found in Inde, and it is good against dunkennesse, and giveth good understanding in things that may be understood.

If thou wilt overcome thine enemies, and flye debate,

The vertue

Take the stōne which is called Berilias, it is of pale colour and may bee seene though as water, bear it about with thee, and thou shalt overcome all debate, thou shalt drive away thy enemies, and maketh thy enemy meeke. It causeth a man to be well mannered, as Aron saith, it giveth also god understanding.

If thou wilt foreiudge, or coniecture of things to come.

Take the stōne which is called Celonites, and it is purple and divers other colours, and it is found in the head of the snake. If any man will beare this stōne under his tongue, hee shall foreiudge and tell of things to come. But notwithstanding it hath no vertue but shining.

Prima cum fuerit, accensa, & crescens monoflotes in Ultima descendente.

So meaneth Aron, in the booke of vertues of herbes and stones.

If thou wilt pacifie tempests and go over ouer flouds.

Take the stōne which is called Cozal.

of Stones.

some be red and some white. And it hath
bin proved that it stemmeth anone bloud
that putteth away the foolishnesse of him
that beareth it, and giveth wisedome. And
this hath beeene proved of certayne men in
our time : and it is good against tempests
and perils of clouds.

If thou wilt kindle fire.

Take the Christall Stone, and put it
nigh under the circle of the sun, that is
say, against the sun, and put it nigh a-
thing that may be burned, and incon-
veniently the heate of the sun shining will
set it a fire : and if it be drunke with hony
and increaseth milke.

if thou wilt that the Sunne appeare of
bloudie colour.

Take the stone which is called Elitic-
pia. It is greene like to the precious
stone called the Emerald: and it is sprin-
ked with bloody drops. The Necromans
call it Gemma Babylonica, the preci-
ous stone of Babilon, by the proper name.

The vertue

But if it be anointed with the iuyce of an
herbs of the same name, and be put in a
vessell full of water, it maketh the Sunne
to se me of bloody colour: as if the Eclipse
were seene. The cause of this is, for it ma-
keth all the water to bubble up unto a lit-
tle cloud, which maketh the ayre thicke,
hindreth the sunne that he cannot be seene:
but as it were red in a thicke colour, a lit-
tle after the cloud goeth away, by drop-
ping downe like dew, as it were drops of
raine. This also borne about a man, ma-
keth a man of good fame, hole and of long
life. It is said of old Philosophers, that
man anointed with an herbe of this name
as we have said before: excelleth in
virtue, and Clitropia is found man-
times in Cipres and in Inde.

If thou wilt make water cold that scald-
deth on the fire.

Take the stome which is called Epibulus
which putteth in water against the
eye of the sun, putteth forth fiery beam-
es of the sunne: and it is said of old and no-
nophilosophers, if it be putt in scything w-

of Stones:

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ter, the bubling up or seething will soone
cease, and a little after it will ware cold,
and it is a shining and ruddy stone.

if thou wilt eschew illusions and fanta-
sies, and overcome all causes or matters.

Take the stone which is called Calces-
tonius, and it is of pale brown colour
and somewhat darke: if this bee pierced
and hanged about the necke, with the
stone which is called Sinerip: it is good
against all fantasticall illusions, and it
maketh to overcome all causes or matters
in iurye, and kēpeth the body against thy
adversaries.

If thou wilt be pleasant.

Take the stone which is called Celi-
tonius, of which there is some that is
blacke, and some somewhat red, and it is
drawne out of the bellies of swallows. If
that which is somewhat red be wrapped in
linnen cloth, or in a calves hide, & borne
under the left armes hole, it is good against
madnesse, and old sicknesses and diseases,
and the sleeping or forgetfull maladies,

The vertue

and Contra epidemiam, which is a scabbe
that runneth through the whole body.

Evar saith, that this stone maketh a man
eloquent, acceptable and pleasant. This
blacke stone is good against wilde beastes
and wrath, and bringeth the busynesse be-
gunne to an ende. And if it be wrapped in
the leaves of Celidon, it is said that it ma-
keth the sight dull : and they shold be
drawne out in the month of August, and
two Stones are found ofteentimes in one
Swallows.

If thou wilt be victorious against thy ad-
versaries.

Take the Stone which is called Ba-
gates and it is of divers cocours. The
ancient Philosophers say, that it hath bin
probed in the Prince Alcides, which howon
long he did beare it, he had alwates victo-
ry ; and it is a Stone of divers colours, like
the skin of a Bird.

If thou wilt know any thing to come.

Take the Stone which is called Bena,
which is like a Beasts tooth, and pur-

of Stones.

bbeit under thy tongue. And as Aaron and the
olde Philosophers saith, as long as thou
manost hold it, thou mayst conjecture and tell
These thinges to come, and thou shalt not erre
nes in any wise for iudging.

be
d in f thou wilt that thy garment cannot bee
na burned.

be
and Take the stone which is called **Hill-**
Imos which as Ilyoros saith, is like
one to saffron, & it is found in a part of Spaine.

This stome bloweth like a paire of Bel-
lowes, by reason of the windinesse in it.
ad It is found nigh the Gades of Hercules,
that is two Iles, by the further partes of
Ba Spaine byond Granade, and if this stome
Chasse set in a garment, it cannot be burned
bin n any wise, but shineth like fire. And
ol some men affirme that the white carbun-
ctole stome, is of this kind.

If thou wilt have favour and honour.

Take the stome which is called **Tabri-**
ces, & it is like to the chistall stome.
The auncient Philosophers, as Evar and
Aaron say of it, that it giveþ eloquence,
favour,

The vertue

Labour and honour, and it is saide moreover, that it healeth every dropste.

If thou wilt drive away fantasies and foolishnesse.

Take the stone which is called Chrysolitus, and it is of the same vertue with Attemicus, as Aaron and Evarsay, in the booke of the natures of herbes and stonnes. This stone set in gold, and borne, driveth away foolishnesse, and expelleth fantasies. It is affirmed to give wisedome, and it is good against feare.

If thou wilt judge the opinions and thoughts of others.

Take the stone which is called Garatides, it is of blacke colour: Let one hold it in his mouth, and it maketh him that beareth it, merry and in labour, and well esteemed with all men.

If thou wilt have victory and amity.

Take the stone which is called Pichomay, and it is the same that is called Alabaster,

of Stones.

laster, and it is of a kind of Marble, and
is white and shining, and ointments
are made shereof to the burying of the
dead.

If thou wilt that a man sleeping tell thee
what he hath done.

Take the stone which is called Quirin:
This stone is found in the nest of the
Lapwing or blacke plover.

If thou wilt obtaine any thing of a man

Take the stone which is called Radi-
nus, and it is blacke, shining through,
which when the head of a cocke is given
to Emotes or Pismiers to eate, it is found
a long time after in the head of the cocke.
And the same stone is also called Tonati-
des.

If thou wilt make that neither dogs, nor
hunters may hurt any beast which they
hunt.

Put before them the stone which is cal-
led Lupertus, and it will runne scorne to
the stone.

this

The vertue

This stone is found in Lybia, & all beasts
run to it as to their defender. It lettelut
that neither dogs nor hunters may humah
them.

If thou wilt burne any mans hand with
out fire.

Tak the stome which is called Unces no
which wee called before Princpenaptie ea
which is fire, and it is as fire. If any man
straine hard this stome, it burneth scorne his
hand, like as if it were burned with a ma
teriall fire, which is a marvellous thing.

If thou wilt cure melancholy, as a fever
quartaine in any man.

Take the stome which is called Lapis in
lazuli. It is like to the colour of the hea
den: and there is within it little bodies of
gold; and it is sure and proved, that it cu
rith melancholy and the fever quartaine.

If thou wilt make any mans wit sharpe
and quicke, and augment his riches, and
also prophesie things to come.

Take the stome which is called Sma
ragdus,

of Stones;

ragdus, in English an Emerald: and it
is very cleare, shining through and plaine
set out that of yellow colour is better. It is
brought out of the nests of grypes or Griff-
ons, it doth both comfort and sate, and
it being boord, it maketh a man to under-
stand well, and giveth to him a good me-
mory, augmenteth the riches of him that
doth earthe it, and if any man shall hold it
under his tonguz, he shall prophesie anon.

na f thou wilt make a rainebow to appeare.

j.

ver Ake the Stone which is called Iris,
and it is white like to Chrystall, fourre
square or having hornes. If this Stone be
put in the beames of the Sunne, by tur-
ning backe it maketh a rainebow stome to
appeare in the wall.

cu f thou wilt make a stone which may ne-
ver be made hot.

pe Ake the Stone which is called Gal-
lacia, it hath the figure of the batle, &
the colour and hardnesse of the Diamond.
If this stone be put in a very great fire, it
will

i-
s,

The vertue.

will never be hot. And the cause is, for
hath the holes so straight together, that the
heat may not enter into the body of the
stone. Also Aaron and Ezra say, that this
stone bane, mitigateth wrath, lechery,
and other hot passions.

If thou wilt know whether thy wife ly-
eth with any other married man.

Take the stome called Galeritis, which
is the same that is called Catabres; and
it is found in Lybia and Britannia, the
most noble Isle of the world, wherin it
contained both Countries, England and
Scotland. It is of double colour, blacke
and of the colour of saffron, and it is fower
gray coloured, turning to palenesse. It is
healeth the dropsie, and it bindeth the belly
lies that are loose. And as Auncenna saith
that if the stome be broken and washed,
be given to a woman to be washed, if she
be not a virgin, shée will shed her water,
she be a virgin, then the contrary.

If thou wilt overcome thine enimies.

Tak

of Stones.'

Take the Stone which is called Drago-
nites, from the Dragons head. And
if the Stone be drawn out from him alive,
it is good against all poisons, and he that
bereareth it in his left arme, shall overcome
all his enemies.

ly if thou wilt engender love betweene
any two.

Take the Stone which is called Echi-
aner, and it is called of some Aquileus, be-
cause the Eagles put these in their nests.
It is of purple colour, and it is found nigh
the banks of the Ocean sea, and sometime
in Persia, and it containeth alwaies an-
other stone in it, which soundeth in it, when
it is named. It is said of auncient philoso-
phers, that this stome hanged uppe on the
left shoulder, gathereth love betweene the
husband and the wife. It is profita-
ble to women great with childe, it letteth
intimely birth, it mitigateth the perill
making afraid, and it is said to be good
them that hath the falling sicknes. And
the men of Chaldea say and affirme,
that if there be any poison in thy meate,

The vertue

if the aforesaid stone be put in, it letteſ
that meat may be ſwallowed downe; and
if it be taken out, the meat is ſore ſwa-
llowed downe, and I did ſee that this la-
was examined ſenſiblē of one of our bre-
thren.

If thou wilt make a man ſure,

Take the ſtone which is called Ter-
ritites. It is found in the ſea, it is
ſhining and ruddy: and it is ſaid in the
Booke of Alchorath, that if it be boorne
before the heart, it maketh a man ſure, and
reſtaineth and mittigaleth all ſeditiones
and diſcordes. It is ſaid alſo, that it mi-
tigated the flies with long hinder legges
which burneth corne with touching of wings
and devoureth the residue; foulies, cloudes and
haile, and ſuch as have power of the
fruites of the earth. And it hath been pre-
ferred by Philosophers of late time, and ſo-
me certaine of our brethren that it being pa-
ced againſt the beamē of the Sunne puttēth
forth fiery beamē. Also if this ſtone be pa-
ced in ſeething water, the ſeething will ſo-
teaze and the water will be cold a little af-
ter.

Of Stones.

If thou wilt that strangers
walke sure.

Take the stone which is called Hyacinthus in English a Jacinta, it is of many colours: the græne is best, and it hath red veines, and it should be set in silber, and it is said in certainte lectures that there is two kindes of it, of the water, and of the Saphire. The Jacinta of the water is yellow white. The iacinta of the saphires, is very shining yellow, having no battrishnesse, and this is better, and it is written of this, in lectures of Philosophers, that it being borne on the finger or necke, maketh strangers sure, and acceptable to their ghesles. And it provoketh sleepe for the coldnesse of it, and the Jacinta of Saphire hath properly this.

If thou wilt be saved from divers chan-
ges and pestilent bites.

Take the stone which is called Dritches, of which there be thre kindes, one

D blacke,

The vertue

black, another greene, and the third of the
which one part is rough, & the other plain
and the colour of it is like the colour of
plate of iron, but the greene hath white
spots. This stone borne, preserbeth from
divers chances, and perils of death.

If thou wilt make peace.

Take the stone which is called a Saphire, which commeth from the East India, and that of yellow colour is the best which is not very bright: it maketh peace and concord, also it makes the minde quiet and devout to God; further, it strengtheneth the mind in good things, and keepeth a man from too much inward heate.

If thou wilt cure a Virgin.

Take the stone which is called Satus from the Isle Hanna, it doth make strong or consolidate the minde of the bearer of it: and being bound to the hand of a woman travelling with childe, it hindereth the birth, and keepeth it still in the womb. Therefore in any such occasion

of Stones.

is forbidden, that a woman in that state
should not touch this stone.

You shall find many other like things,
in the Booke of Mines, of Aaron and
Evar.

The manner of doing these things, con-
sisteth in this, that the bearer of any thes
things, be a cleane person, but especially
in his body.

D 2

Audopus

The vertue &c.

I Hidorus seemeth to say, that Licani
hath in the head a Stone of most nob
vertue, and is of white colour, which bra
ed, given to them that have the strangul
on, to drinke, it loseth perfectly the vrin
and shortly healeth, it putteth away th
fever quartaine. Also it taketh away
white spot or perle in the eye. Also if a w
man with child beare it on her, she loset
not her birth: moreover the flesh of them
sodden & eaten, is good to them that hab
an erulceration or soze in the lungs, with
a consumption of all the body, and spitting
of blood. Also the powder of the beastes
with rinde, or barke of træs, with some
graines of Pepper, is profitable again
the Emerodes and growing out of flesh
about the buttockes. Likewise they being
raw, braised with rindes or barkes of træs
breake ripe Impostumes.

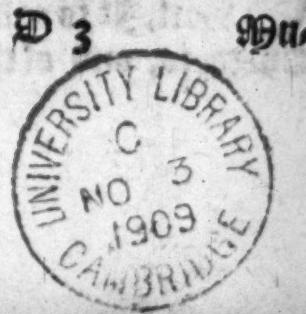


The third Booke of Al-
bertus Magnus, of the ver-
ties of certayne beasts.

Dis somuch as it hath bin spo-
ken in the booke before of cer-
taine effects, caused by the vert-
ue of certayne Stones, and
of their marvellous vertue or
operation: now wee will speake in this
chapter of certayne beasts.

Aquila.
Cassio.
Bubo.
Hircus.
Camelus.
Lepus.
Erperiolus
Leo.
Foca.
Anguilla.

An Eagle.
A Shricke Dwle.
A goat Bucke.
A Camell.
A Hare.
A Lyon.
A Porpaise.
An Ele.



The vertue

Mystela.	A Ivesell.	plover.
Upupa.	A Lapwing oʒ blak	of a
Pellicanus.	A Pellican.	the
Cɔ:bus.	A Crow.	tha
Spisibus.	A Kite oʒ gleyd.	per
Turtur.	A Turtle.	ni
Talpa.	A Doll.	olsel.
Merula.	A black Macke oʒ	be

Aquila, the Eagle, is a bird i[n] per
enough known: of the men of Chaldeea it is called Glosar, and of the Greeks
Rimbicus. Aaron and Ebar say, that
hath a marvellous nature oʒ vertue. For
the braine of it be turned into powder,
be mired with the iuyce of the Hemlock,
they that eate of it, shall take themselves
by the haire, and they shall not leave the
hold, so long as they beare that they ha
received. The cause of this effect is,
that the braine is very cold, insomuch that
it engendreth a fantasticall vertue, sh
ting the powers by smoke.

Callo is a beast that is knowne ver
well, It is called Rapa amongst the
Chaldeis, and of the Grecians Orga
Aaron

of Beasts:

Aron saith of this. If the fete of it be born
of any man, he shall never be vexed, but he
shall desire always to goe forth. Also he
that beareth the fete of it, shall always o-
vercome, and shall be feared of his ene-
mies. And he said that his right eye wrap-
ped in a wolves skin, maketh a man plea-
sant, acceptable and gentle. And meate
be made of the aforesaid things, so pow-
er given to any man in meate, the giver
shall be greatly loved of him that recebeth
it. This last was proved in our time.

Bubo, a shrikke Dwele, is a bird well
enough known, which is cald Magis
of the Chaldes, & Hisopus of the Greces.
There be mervellous vertures of this foule
for if the heart and right stote of it, be put
upon a man sleeping, he shall say a non to
the whatsoeuer thou shalt aske of him:
And this hath bene proved a late time of
our brethren. And if any man put this
under his armehole, no dogge will barke
at him, but kepe silence. And if these things
aforesaid, ioyned together with a wing, if
it be hanged up to a tre, birds will gather
together to that tre.

The vertue

Hircus, the Goate Bucke, is a beast
well enough knowne, it is calld of the
Chaldees Erhichi, of the Grekes Massarath.
If the blood of it be taken warme, with
vinegar and the iuice of Fenell, and so
uen together with a glasse, it maketh the
glasse soft as daw, & it may be cast against
a wall, and not broken, and if the afo
said confection be put in a vessele, and the
face of any man bee annointed with it,
merveilous and horrible things shall a
peare, and it shall seeme to him that he los
must dy: and if the aforesaid things be reb
in the fire: and there bee any man ther
hath the falling sicknesse, by putting ther
the lode stone, he falleth anon to the
ground as dead, and if the water of Cel
be given to him to drinke, he shall be a
red anon.

Camelus, the Camel is a beast know
wel enough. It is called of the Chalde
ees Ciboi, of the Grekes Iphim. If the
blood of it be put into the skin of the beast
called Stellio, (and then set on any man
head) which is like a lisard, having on his an
bach

of Beasts.

backe spots like starres, it shall seem that
he is a giant, and that his head is in hea-
then. And it is said in the booke of Alcho-
nath, of Mercury, and if a lantern anoin-
ted with the blood of it, lightened, it shall
seeme that men standing about, have Ca-
melles heads, so that there be no outward
in light of another candell.

Lepus, the hare is a beast well enough
knowne, of the Chaldees it is called
Meteleum, and of the Greekes Ono-
losa, the vertue of it is shewed to be mer-
vailous, for Evar and Aaron said that the
feste of it ioyned with a stone or with the
head of a blacke owsell, niveth a man to
hardinesse, so that he feares no death.

And if it be bound to his left arme, he
may goe whether he will and he shall re-
turne safe without perill. And if it be gi-
ven to a dogge to eate, with the heart of a
wesell, from thenceforth shall hee not cry
out although he should be killed.

Experiolus is a beast well enough
knowne, if the clove of it be burned
and consolidated, and be given in meate
to

The vertue

to any horse, he will not eate for the space
of thre dayes: and if the aforesaid thing
be put with a little Turpentine, it shall
cleare; and secondly it shall be made
a cloud in blood, and if it be cast into a lit
tle water a while, an horible thunde
shall be made.

Le, a Lion is a beast well enough
knowne, he is called of the Chaldees
Balamus, of the Greckes Beruth, If b
thongs of leather be made of the skin
him, and a man gird himselfe withall, he
nede not feare his enemies: and if any
man will eate of the flesh of him, & drinke
his water for thre daies, he shall be cure
from the seuer quartaine: and if any part
of his eyes be put under a mans arme ho
and boone, all beasts shall flye away, b
ring downe their heads to their bellies.

Foca, Porpoise is a fish well known,
the Chaldees, it is called Daulanbu
of the Grecians Labor; this fish is of bea
vers nature. If the tung of it be taken
be put with a little of the hart of it in w
ter, so a sorety fishes will gather there to
gether.

of Beasts.

pa-
ether. And if thou wilt bear it under the
time hole, no man shall be able to have vi-
ll to ry against thee, thou shalt have a gen-
e and pleasant iudge.

A Nguilla, an Cle, it is a fish sufficient-
ly knowne. The vertues of it are
marbellous, as Ebar & Aaron say; soz if it
lie for fault of water, the heart remaining
peris, and strong vineger to be taken, and
it be mixed to the bloud of the sowle, cal-
led in Latine Waltur, whitch some call in
English a Cripe, and some a raben, and it
be put under dangu in any place, they shall
nott holw many so ever they be, recover their
life, as they had before. And if the wozme
of this Cle be drawne out, and put in the
holesaid confection the space of one mo-
neth, the wozme shall be changed into a
very blacke Cle, of whicht, if any man
shall eate he shall dy.

M ussela, the wesell is a beast suffici-
ently knowne. If the heart of this
beast be eaten yet quakting, it maketh a
man to know thinges to come, and if any
dogge eate of the heart with the eies and
tongue of it, he shall sone lose his boyce.

Wyn-

The vertue

Verpa, the Lapwing or black plover, is a birde sufficiently knowne: of the Chaldeis it is called Horipita, of the Greekes Ison: The eyes of it borne, make a mans grosse or great: and if the eyes of it be borne before a mans breast, all his enemies shall be pacified: and if thou shal have the head of it in thy purse, thou can not be deceiveth of any Merchant. This hath bene probed of our brethren.

Pellicanus, the Pellican is a bird well knowne: it is called of the Chaldeis Woltri, and of the Greekes Iphalari. The vertue of it is marvellous. If yong birdes be killed and their hart be not broken, and if a part of her blood be taken, and be purwarmed in the mouth of the young birdes, they will receive sone againe life, as before. If it be hanged upon the necke of any bird, it shall stie alwates, untill it falle dead. And the right sorte of it under a hot thinge, after three monethes shall engendred quicke, and shall move it selfe of the humour and heate, which the bird hath. And Hermes in the booke of Alchorath, and Plinius doth witness this.

Corbus

of Beasts.

Drbus, called of some a Raven, and of others a crow, the vertue of this foule s marvellous, as Ebar & Aaron rehearse. If her egges be sodden, and be put againe in the nest, the Raven goeth soone to the sea, in a certain Isle where Aldorius Aldorius is buried, and she bringeth a stone wherewith she toucheth her egges, and the egges be as raw as they were before : it is a mervellous thing to stire up rotten egges. If this stane be put in a cage, and the lease of the Lawrell tree under it, and if a man bee bound in chaines, or a doore shut, bee touched therewith, he that is bound shall be loosed, and the doore all be opened : and if this stone be put in mans mouth, it gibeth him understandynge of all birdes. The stome is of India, because it is found in India, as some men say, and some say in the red sea. It is of divers colours, and maketh a man to forget all wrath, as we have said above in the stome stome.

Milvius a Lyte or gleyde, is a bird common amongst us, of the Chaldeis

The vertue

deis it is called Bisicus, of the Grecs Melos. If the head of it be taken, & boyno before a mans breast, it giveth to him louer and labour of all men and women.

If it be hanged to the necke of an he will never cease to run, untill it be away: and if a cockes combe be annoyned with the blood of it, hee will crow from thenceforth. There is a certaine soun in the knees of this bird, if it be asked craftily, which if it be put in the meadow of two enemies, and they shall bee friends, and therer shall bee made a great loue among them.

Turtur, a Turtle is a bird well knowne, it is called Merlin of the Chaldeis, of the Grecs Pilay. If the heart of this soule bee boorne in a Vulture skinne, he that beareth it shall never have an appetite to comit lechery from thenceforth. If the heart of it be burned, and strown above the egges of any soule, there shall never young birdes be engendred of the soule from thenceforth: and if the soule be hanged to a tre, it shall not breake from thenceforth.

of Beasts.

And if an hairy place, and an horse anointed with the blood of it, and with water wherein that a Mole was sodden, the blacke haire will fall off.

Alpa, a Mole is a beast well enough knowne: the vertue of this beast is merveilous, as it is rehearsed of Philosophers. If the stote of it be wrapped in the bane of a Laurell tree, and be put in the mouth of an horse, he will flye for feare: and if it be put in the nest of any foule, there shall never come forth yong birds or egges: and if thou wilt drise away moles, put it in a pot, and quick brimstone kindled, all the other moles shall come together there: and the water of that direction maketh a blacke horse white.

Merula a blacke macke or owozel, is a foule well enough knowne, and the vertue of it is merveilous. For if the feathers of the right wing of it be hanged up the middest of an house, with a redde ale, which was never occupied, no man shall be able to sleepe in that house, untill he be put away. Moreover if the heart of it be

The vertue

he put under the head of a man sleeping,
you aske him any thing, he shall tell all
hath done with a high voyce.

The manner of doing these aforesaid
things, that the effect may be good & p-
fitable is, that it be done under a fa-
vourable planet, as Jupiter and Venus, an-
d this is in their daies and houres. If an
man therefore will doe these things truly
without doubt hee shall finde truth, an
very great effect and vertue, in the afo-
said things, as I have proved and seene o-
ftentimes together, with our brethren
our time. Therefore let a man consider
here, which shal find plenty of those afo-
said things, that he possesseth a worlsh-
ip of vertues. For if they be done in the
contraries, as a good effect in a malicio-
signe, his vertue and effect should be hin-
dered by his contrary, and therby good an-
true things grow to be despised. We see
by dayly exerience, very many people
are deceived in true things, which if they
had knowne, and kept the qualittyes o-
signes, or the right measure of times and
seasons, they should have gained their wi-

of Beasts.

and effect in the aforesaid things.

If doxus saemeth to say that the ashes of a great Frog, tyed to a womans girdle, restraineth greatly the comming of a womans naturall plurgation.

And in probation, if it be bound about hennes necke, no blood shall come out of her, or of any other beast.

Also if it be tempered with water, and of the head or any other place be anointed therewith, haire will no more grow there. If any man beare a dogges heart on his left side, all dogges shall hold their peace, and not bark at him.

If any man will bind the right eye of a Wolfe on his right sleeve, neither men nor dogges may hurt him.

Here endeth the secrets of Albertus Magnus of Colone, of the natures and Mer-
tues of certaine Herbes, Stones,
and Beastes.



The order



¶d that al thingsthat ha
bene said before, and all
shall be said after, may
applyed moze easly to th
effects of their desire whic
have no knowledge in the starres. Fin
thou shal note, that an houre is take
two waies, that is equall, and unequal
The equall houre is the houre of the dia
or clocke, which is alwales equall. The
unequall houre is considered, after th
the dayes be longer or shorter. For th
Astrologians consider alwales the time
in the whiche the Sunne standeth upon
his halse sphete, and they call it the dia
or the bow of the day, and by the con
trary the night. They divided that time
which they call the day, in xiij. equa
parts which be the hours of the same day
and whatsoever is saide of the day, th
must understand contrariwise of the night
And that thou mayest understand more
clearly, let us put the case, the Sunne
commeth out from his halse sphere,
eight of the diall. We have unto the g

of Planets.

ing downe of the Sunne viii. hours of the Diall, which wee may multiply by lx. as there be lx. minutes of every houre of the Diall, and wee shall have nine hundredth and threescore minutes, which wee may devide by xii. as there bee xii. houres of the day, applying to every houre his portion, and count lxxv. minutes in an hoare. Wherefore every houre of a day shall have fourscore minutes, which shall containe one houre, and one third of an houre of the diall. And in all that time the domination of the Planet of that houre shall be considered, as the table here following shall make more manifest. Every houre of his night shall have but soyleytyng minutes, which thou shalt understand likewise of others, according to the rising of the Sunne upon the ground, because that houre which is the midst betwene night and day, which is called the dawning of the day, is not called the day, but the day is properly to be understood, when as the Sunne may be seen.

Wherefore then willing to consider and know the domination and rule of every Planet, then here may you see how in eve-

The order

ry houre every planet hath his dominion: thou shalt consider the houres themselves as I have before saide, and so thou mayest come to the ende of thy purpose. Also the beginning of the day is considered fro one of the clocke of the day, going before after noone. So divide the Sunday into two equall partes, and each in twelve houres, so that the first houre of munday, beginneth after twelve on Sunday, and one is the beginning of munday.

Wherfore thou art to consider that sunday hath his signe under the Sunne.
Sunday hath his signe under the Moone.
Tuesday hath his signe under Mars.
Wednesday hath his signe under Mercurius.

Thursday his signe under Jupiter.

Friday his signe under Venus.

Saturday his signe under Saturne.

It is to be noted that every true act must be done under his planet. And the best is, that it be done in the proper day of the planet, and in his owne proper houre, as for example.

Under Saturne, life, building, doctrine, mutation.

Under

of Planets.

Under Jupiter, hono^r, things desired,
riches, apparell.

Under Mars, war, prison, matrimony,
enemy.

Under the Sunne, hope, lucre, fortune,
heire.

Under Venus, friend or fellowship, way,
lover, stranger.

Under Mercury, losse, debt, fears.

Under the Moone, poise, dreame, mar-
chandise, thest.

Of the houres of the day and nigths.

And first the houres of Sunnay, the
first houre the Sun, the secod Venus,
the third Mercurius, the fourth the Moone,
the fist Saturnus, the sixt Jupiter, the vii.
Mars, the viii the Sun, the ix. Venus,
the x. Mercurius, the xi. the Moone, the xii.
Saturnus.

But in the first houre of the night Jupiter,
the second Mars, the third the Sunne, the
fourth Venus, the fist Mercurius, the sixt
the Moone, the seventh Saturnus, the viii.
Jupiter, the ninth Mars, the tenth the
Sunne, the xi. Venus, the xii. Mercurius.

The order

In the first houre of Munday the Moone,
the second Saturne, the third Jupiter, the
fourth Mars, the fift Sol, the fift Venus,
the seventh Mercurius, the eighth Luna,
the ninth Saturnus, the tenth Jupiter, the
eleventh Mars, the twelvth Sol.

But in the fift houre of Munday night,
Venus, the second Mercurius, the thire
Luna, the fourth Saturne, the fift Jupi-
ter, the fift Mars, the seventh the Sunne
the eight Venus, the ninth Mercurie, the
tenth Luna, the eleventh Saturnus, the
twelvse Jupiter.

In the fift houre of Tuesday Mars, in
the second Sol, the third Venus, the fourth
Mercury, the fift Luna, the fift Saturne,
the seventh Jupiter, the eight Mars, the
ninth Sol, the tenth Venus, the eleventh
Mercurius, the twelvse Luna.

But on Tuesday at night in the fift
houre Saturne, the second Jupiter, the
third Mars, the fourth Sol, the v. Venus,
the fift Mercurie, the seventh Luna, the
eight Saturne, the ninth Jupiter, the
tenth Mars, the eleventh Sol, the twelvth
Venus.

¶ of the Wednesday, in his fift houre
Mercurius

of planets.

Mercurius, at two Luna, at threē Saturnus, at fourē Jupiter, at five Mars, at six Sol, at seaben Venus, at eight Mercurius, at nine Luna, at ten Saturnus, at eleven Jupiter, at twelvē Mars.

But on Wednesday night at one of the clocke Sol, at two Venus, at threē Mercurius, at fourē Luna, at five Saturnus, at six Jupiter, at seaben Mars, at eight Sol, at nine Venus, at ten Mercurius, at eleven Luna, at twelve Saturnus.

On Thursday at one of the clocke Jupiter, at two Mars, at three Sol, at four Venus, at five Mercurius, at six Luna, at seven Saturne, at eight Jupiter, at nine Mars, at ten Sol, at eleven Venus, at twelve Mercurius.

But on Thursday night at one of the clocke the Moone, at two Saturnus, at three Jupiter, at fourē Mars, at five Sol, at six Venus, at seven Mercurius, at eight the Moone, at nine Saturne, at ten Jupiter, at eleven Mars, at twelve Sol.

The order

On Friday at one of the clocke Venus
at two Mercurius, at thre Luna, at four
Saturnus, at five Jupiter, at six Mars,
seaven Sol, at eight Venus, at nine Mer-
curius, at ten Luna, at eleven Saturnus
at twelve Jupiter.

But on Friday night at one of the clocke
Mars, at two Sol, at thre Venus, at four
Mercurius, at five Luna, at six Saturnus
at seaven Jupiter, at eight Mars, at nine
Sol, at ten Venus, at eleven Mercurius
at twelve Luna.

On Saturday at one of the clocke Saturnus,
at two Jupiter, at thre Mars, at four
Sol, at five Venus, at six Mercurius,
seaven Luna, at eight Saturnus, at nine
Jupiter, at ten Mars, at eleven Sol,
twelve Venus.

But on Saturday night at one of the
clocke Mercurius, at two the Moone, at
three Saturnus, at 4. Jupiter, at 5. Mars,
at six Sol, at seaven Venus, at eight Mer-
curius, at nine the Moone, at ten Saturnus,
at eleven Jupiter, at twelve Mars.

And note that Jupiter and Venus
good, Saturne and Mars evil, but the Sun
and Moone in a mean, and Mercury is good
with good, and evill with evill.





A short discourse of the nature and
qualities of the seven planets:
and first of Saturnus.

Saturnus is the highest Planet, whose nature is colde and drye, whose complection melancholie, an enemy to mankind, masculine, f the day evill disposed, and counted the greater misfortune. He is of slow motion, so he performeth his course but in thirtie yeares. Hee governeth in a mans body the right eare, the milt, the bladder. Hee hath dominion over the Ptisicke, Cathar, Palsie, Dropsie, Quartaine & Cough. Consumption, Gout, Leprosie, Boozew, Canker, Sflux, and Grieses of the plaine. Hee is a friend to the retentive faculty, and hee hath two houres as Capricornus and Aquarius. If hee bee lord of the nativity, he maketh the children of proud heartes, losty in honours, sad, keeping anger,

The order

anger, upright in councell, disagreeable
with their wives, malicious. Of stature
leane, pale, slender, and hard fayoure,
thicke lippes, wide nostrils, and cold
nature. This planet giveth denominati
on to Saturday, because he ruleth the si
hour of the day.



Iupiter is next bereau
Saturnus, whose name
is warme & moiste, wh
complexion sanguine,
friend to nature and
mankind, masculine
the day and called the greater fortune,
is metely slow of motion, performing
circuite but in twelve yeares. He
verneth in a mans body, the Liver,
Lungs, the Ribbes, Midrisse, Grill
Blood and sece. He hath dominion of
the Kings-ebill, Plorisse, infection
the Lungen, Apoplexy proceeding of bl
Crampe, great head ache, heartburning
and other deseases rising of blodd.
helpeth the disgestive and nutriti
faculties, and he hath likewise
houses, Sagittarius and Pisces.

2 noble figures 9 c. 1 ad. and ad. perhaps
either 3 pl. or 4.

of Planets.

Lord of the nativity, hee maketh the
children borne, to bee of notable courage,
astie, attaining great exploites, merry,
oxious, honest, of stature faire, and love-
coloured, gentle eyes, thicke haire, state-
in going, very loving both of wife and
ildren. He giveth name to Thursday,
cause hee ruleth the first houre of that

v.

 Mars followeth Jupiter, whose nature is immoderate hott and dry, whose complection is Cholerick, Masculine, of the night, evill disposed, and termed the lesser misfor-
tune. He is indifferent quicke of motion, performing his course in two yeares. He governeth in a Mans body the least
are, the Gall, the Reines, and Coddes. He hath influence in the tertian Fe-
ver, Pestilence, and continuall Ague, ingworme, Pigrim, rottennesse, un-
mely deliverance, breaking of reines, and all diseases caused by colour, and
 hath two mansions, Aries and Scorpius. If he be lord of the nativity, he maketh the
chil-

The order

children borne rough, wilde, fierce, int
cible, bold, contentious, obscure, easi
be deceived. Of stature indifferent, lea
hardsaced, red headed, small eyed, deli
ting to burne and destroy, subiect to br
king their lims and violent death, or
to fall downe from an high place: The
Planet giveth denomination to Tues
because hee ruleth the first houre of
day.



Sol, or the Sunne ensu
nert Mars whose nature
hotte and dry moderately,
life and light of all the
Planets, masculine, of
day good fortune by aspect, but evill
tune by corporall coniunction. He is qu
of motion, finishing his course in th
hundred sixty five daies, and almost
houres. He governeth in mans body,
braine, marrow, sinewes, the right eye
a man, and the left eye of a woman. He
hath rule of all hurtes in the mouth,
distillations to the eyes, and in all hot
dry diseases which proceede not of choll.

of Planets.

he hath but only one mansion : to wit
int' o. If he be Lord of the nativity he ma-
est with the children borne, trusty, lofty, wise,
leant, courteous, religious, and obedient un-
to their parents. Of Person corpulent,
o b. his haire inclined to yellow, tall, large
or sumed, doing all thinges with a grace ;
If this Planet be well placed, he cau-
ues long life. This Planet giveth den-
of nation to Sunday, because hee ruleth
first houre of the day.

 **V**enus runneth after Sol,
whose nature is colde and
moist temperately : whose
complexion flegmaticke, se-
minine, of the night ; and is
well disposed the lesser Fortune, but of inclima-
ture, well disposed to mankinde. She is
in the swift progression absolving her reso-
lution in one yeare. She governeth in
the body, the Lopnes, Kidneys, but-
t eynes, belly, flanke, and matrir. She
ruleth over all colde maladyes :
moist in the Liver, Heart, and Stomach, and especially women about their
privities,

The order

privities: and shee hath two mansions houses: Taurus and Libra. If she be dy of the nativity, she maketh the childe borne, pleasant, merry, given to pleasure, lovely, lecherous, iust, inviolable in cause of faith and friendlinesse. Of stature comely, white and faire, having wan and amiable eyes, gentle looks, thin and soft haire, sometime curled, daintie and delighted in musickle. This great Planet giveth domination to Friday, because shee ruleth the first houre in that day.



Mercurius immediately loweth Venus, whose nature in all respects is common, convertible, masculine, feminine, feminine: hot with hot, cold moist moist, dry with dry, good fortune with fortune, best with a good aspect or coniunction. He is of swift motion going his course in a yeare. He governeth in mans body the tongue, memory, cogitation, hands, the thighs. He hath dominion over the planet Venus.

of planets.

tomy, madnesse, melancholly, Fallting sicknesse, Cough, Rheume, and the abundance of distilling spittle : and generally all things are stabetic unto him: and hee hath two mansions, Gemini and Virgo. If he be Lord of the nativity, he maketh the children stout, wise and apt to learne, thondest, secret and eloquent. Of pertunyn small, leane, pale of visage: smooth gnaired: faire eyed: hard and hony handes. This Planet giveth name to Wednesday: because he ruleth the first houre in that day.



Luna, o: the Moone commeth last and lowest of all the planets, whose nature is cold and moist: seminine and of the night, conbeyer of the vertue of al other planets comming next from her to us. She is of a very passing swift motion, finishing her course in viii. dayes, vii. houres, and xliiiit. minutes. She governeth in a mans body the braine, the left eye of a man, and the right eie of a woman, the priuy parts of a woman, the

The order

the stomacke both in man and woman
the belly, and generally all the left parts
of the body. She ruleth the palsie and w-
ching of the body, displacing of member,
obstruction of sinewes, with infirmities
proceeding of cold moisture, and shē hangeth
but one house only, to wit, Cancer. If she
be soveraigne of the nativity, shē maketh
the children borne, honest, honoorable,
constant, loving wet and moist places,
given to seeke strange countreys. Of stature
tall, white, and effeminate. She giveth
name to monday, because shē ru-
leth the first houre in
that day.

Here beginneth the booke of the
marveiles of the world, set forth
by *Albertus Magnus.*



After it was knowne of Philosophers, that all kindes of things move and incline to themselves, because an active and rationable vertue abideth in them, which they guid, and move as well to the meselues as to others, as fire moveth to fire, &c.

Also Avicenna said, when a thing standeth long in salt, it is salt, and if any thing stand in a stinking place, it is made stinking: and if any thing standeth with a bold man, it is made bold, if it stand with fearefull man, it is made fearefull.

And if a beast companeth with men, it is made tractable and familiar: and generally it is verified of them by reason, and divers experience, that every nature moveth to his kinde, and their verifying is movone in the first qualities, and likewise in the second, and the same chanceth in the third. And there is nothing in all dispositions and quality, which moveth to it selfe

F

selfe

Of the marvels

selfe, according to his whole power. And this was the roote, and the second beginning of the workes of secrets, and turne thou not away the eyes of thy mind.

After that this was grafted in the minds of the Philosophers, then they found the disposition of naturall thinges. For they knew surely that great cold is grafted in some, in other some great boldnes, in some great wrath, in some great feare, in some barrantenesse is engendred, in some ser-
ventnes of love is engendred, in some is one vertue or other engendred, either af-
ter the owne kinde, as boldnes and victo-
ry is naturall to a Lion, or secundum in-
dividuum, as boldnes is in a harlot, not by
a mans kind, but Per individuum, there
caine of this great marvels, and secrets a-
ble to be wrought. And they that under-
stood not the marveilousnes, and how that
might be, did despise & cast away al things
in which the labor wit of philosophers was
whose intent & labor was their own praise
in their posterity that they might by their
writing, make things called false be hol-
den in great estimation. It is not hidden
to the people, that every like helpeth and
Acreng.

of the World.

Strengtheneth his like, and loveth, mobeth
and embaceth it. And Phisitians have
saide, and verifid that, for their part and
said, that the Liver helpeth to the Liver;
and every member helpeth his like. And
the turners of one mettall into another
called Alchemists know that by manifest
truth, how like nature secretly entreth, and
and reioiceth of his like. And every science
hath now verifid that in his like. And
note this diligently, for great merbaulous
werkess shall be seene upon this.

Now it is verifid and put in all mens
minides, that every naturall kinde, and
that every particular or generall nature
hath naturall amity and enmity to some
other. And every kinde hath some horri-
ble enemy, and destroying thing to be
feared. Likewise something rejoycing
erceedingly, making glad, & agreeing by
nature. Is the sheepe doth feare the wolfe,
and it knoweth not onely him alive, but
also dead, not onely by sight but also by
taste, and the hare feareth the dogge, and
the Mouse the Cat, and all soure scote
beasts feare the Lyon, and all fliying birds
flee the Eagle, and all beasts feare man, &

Of the marvels

this is grafted to every one by nature.
And some have this, Secundum individuum, and at a certayne time.

And it is the certifying of all Philosophers, that they which heare others in their life, hate their parents and altogether after they die. For a skin of a sheepe is consumed of the skin of the wolfe, and a timbrell, tabour or drumslade, made of the skinne of a wolfe, causeith that whiche is made of a sheepe's skin, not to be heard, and it is so in all others. And note then this for a great secret.

And it is manifest to all Men, that man is the ende of all naturall thinges, and that all naturall thinges are by him, and he overcommeth all thinges. And naturall thinges have naturall obedience grafted in them to man, and that man is full of merveilousnesse, so that in him are all conditions, that is mistemperance in hot and cold, temperate in every thing that it will, and in him bee the vertues of all thinges, and all secret acts worketh in mans body it selfe, and every merveilous thing commeth forth of him, but a man hath not all those thinges at one time, but

of the World.

In divers times, and in Diversis individuis, and in him is found the effect of all things.

Thou shalt note how much reason may see and comprehend, and how much thou maist probe by the experience, and so understand that which is against man.

There is no man but doth knowe that every thing is full of merueilous operations, and thou knowest not which is greatest operation, till thou hast probed it. But every man despiseth the thing whereof hee knoweth nothing, and that hath done no pleasure to him. And every thing hath of hot and cold, that is proper to him, and fire is not more merueilous then water, but they are divers and after another manner, and Pepper is not moze merueilous then Henbane, but after another fashion. And hee that believeth that merueilousnesse of thinges, commeth from hot and colde, cannot but say that there is a thing to bee merveiled in every thing, saeing that every thing hath both of hot and colde that is convenient to it. And hee that believeth that the merueilousnesse of things bee in Starres,

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of which all things take their merveilous
and his properties, may know that every
thing hath his proper figure celestall a-
greeing to them, of which also commeth
merveilousnesse in working. For every
thing which beginneth under a determin-
ate ascendent and celestall influence,
getteth a proper effect, or vertue of suffe-
ring or working a merveilous thing. And
hee that believeth the merveilousnesse of
thinges that come by amity and enmity,
as buying and selling cannot be denied so
for to come : and thus universally every
thing is full of merveilous thinges, after
every way of searching the natures of them.
And after that the Philosophers knew
this, they began to prove and say what is
in things.

Plato saith in Libro regimenti, that he
that is not expert in Logique, of which the
understanding is made ready, listed up,
nimble or light and speedy : and he that is
cunning in naturall science, in which are
declared merveilous thinges both hot and
colde, and in which the properties of eve-
ry thing in it selfe be shewed. And which
is not cunning in the science of Astrolo-
gy

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gy and in the sights and figures of stars, of which every one of them which be high, hath a vertue and property, cannot understand nor verify all things, which Philosophers have written, nor can certify all things which shal appeare to mans sences, and he shall goe with hevinesse of minde, for in those things is marueilousnes of all things which are seene.

A pute Astrologian believeth that all marueilousnesse of things, and that the roote of experiance, and of al things which be apparant when they be put together, were from a celestiall figure which every thing getteth in the houre of his killing or generation. And he hath verifid it in every thing that he hath proved, he findeth that the concourse of things, is according to the course of the starres. And victorijoy and hevinesse, dependeth therof, and is iudged by it. And therefore he commanded all things to be done in certaine dayes, in certaine houres, in certaine coniunctions, and separations, in certaine ascensions, and their wit could not attaine to all the knowledge of Philosophers.

Of the marveiles

A great part of Philosophers and Philatrons, have beleved that all marueilousnes or experiance & marveiles, came from naturall things, when they be brought to light, by hot and cold, dry and moist, and they shewed these soure qualities and put them to the roots of all marueilous things, and the mixtion of them is required to every marueilous thing, they verified that in their works: and when they found experiances of Philosophers they might not verify those things by hot and cold, but rather by his contrary. It can seth them to marvell continually, and to be sorry and to deny that oftentimes, although they see it.

Therefore Plato said so: a good cause that he which is not very cunning in Logicke, and wise in the vertues of naturall things, likewise the aspects of the starres, shall not see the causes of marueilous thinges, nor know them, nor participate of the treasure of the Philosophers.

Therefore I know that every thing hath that which is his owne, of heate and cold, of which it maketh another thing effect-

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effectuall by accident, directly and indirectly, and it hath all his vertues of the starres, and the figure of his generation, which it worketh in mortallity construction, and greeting with other.

And notwithstanding every thing hath his owne naturall vertues, by which every thing is a beginning, of a marvellous effect. Therefore seeing that nature moveth to his owne like, it may be imagined of the marveilousnesse of effects, to woyke every thing that thou wilst, and thou shalt verifie it to all things, whitch thou shalt heare, both of phisiche and all other naturall Sciences, after a diverse way of thy thought and wit. And I shall shew thee manifestly, that thou maist helpe thy selfe, and prepare thee to receive those things, whitch I will tell to thee, gathered and collected of Philosophers and divers ancient authours. Therefore have thou this thing in thy minde, that an hot thing, as much as it is by it selfe helpeth in cold passions, and it is an experiance in them, and agreeth not to hot things, but by accident or indirectly, and againe that whitch falleth out or comes by accident
may

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may deceiue thee in the first qualites, for oftentimes a hot thing healeth hot sicknes, that is by accident or indirectly.

Therefore, if thou wilt have exerience: First it becommeth thee to know of those things, whether they be hot or cold. And after that note what is the disposition and naturall properties of it, whether is it boldnes or fearfulesnes, or honesty, or barrainnes, for what nature every thing hath he is like to such in these things in which he is associate. As the Lion is a beast unfearefull, and hath a naturall boldnesse, chiefly in his forehead and hart. And therfore he that taketh in his fellowship the eye or heart of a Lion, or the skin which is betweyne his two eyes, goeth bold and not fearefull, and bringeth fearefullnes to all beasts. And generally there is in a Lion vertue to give boldnes & magnanimitie. Likewise in a harlot boldnes is exterminate. And therefore Philosophers say, if a ny man put on a common harlots smock, or looke in the glasse, or have it with him, in which she beholdeþ her selfe, he goeth bold and unfearefull. Like wise there is great boldnesse in a cocke, in so much that

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Philosophers say, that the Lyon is affoni-
ed when he seeth him. And therefore they
say, if any man beare any thing of his, he
goeth boldly.

And generally every beast, which hath
boldnes exterminate by nature or chance,
Si ex eo construeretur huiusmodi, it then
giveth to it boldnesse. Likewise is it be a
barraine beast, by nature or by some acci-
dent following to it, that it moveth some to
barrainnesse. And therefore Philosophers
have written, that the Mule soasmuch
as hee is utterly barraine of his property,
and whatsoever it bee, maketh men and
women barraine, when some part of him
is sociate to women. And likewise doth
he that was borne afore the naturall time,
and a gelded man, because barrainnes is
grafted in all these, and they are like to a
man in this, which doth associate to him-
selfe these inward thinges. Likewise they
which will move love, looks what beast
loveth most greatly, and specially in that
hour, in which it is most stirred up in love,
because there is then greater strength in it
in moving to love, they take a part of the
beast

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beaste, in which carnall appetite is stronger, as are the heart, the stomes, and the mother or matrice.

And because the Swallow loveth greatly, as Philosophers saith, therefore they chose her greatly to stir up love.

Likewise the Dove and the Sparrow are holden to bee of this kinde, specially when they are delighted in love or carnall appetite, soz then they provoke and bring in love without resistance.

Likewise when they will make a man to bee a babler, or of much speach, they put nigh to him a part of a dogges tongue or heart: but when they will make a man eloquent or delectable, they associate to him a Nightingale; and to speake universally, whatsoever vertue or naturall property, they see in any naturall thing after an example, they thought to make like to move or incline any thing disposed to that same: for they know surely that it might more helpe then hurt, insomuch as it hath grafted in it, of their nature. And all vertue moveth to such as it is, according to the power of it. And so must thou understand it to bee in merveilos things, of which

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which thou shalt heate. And this is said to introduce thy minde.

The autho: Libri regimenti saith, that there be certayne thinges manifest to the sences in which wee know no reason. And certayne be manifest by reason, in which we perceive nullum sensum nec sensationem. And in the first kinde of things we must beleve no man, but experiance and reason is to be proved by experiance not to be denied. And in the second kind of things feeling is not to be looked for, because it may not be felt. Thereforc certaine things must be beleved only by experiance, without reason, for they be hid from men.

Certaine are to be beleved only by reason, and because they lacke senses, for although we know not a manifest reason wherefore the lodestone drawes to it iron, notwithstanding experiance doth manifest it so, that no man may deny it. And like as this is marueilous, which only experiance doth certifie, so should a man suppose in other things. And bee should not deny any marueilous thing althoough bee hath no reason, but that hee rather
ought

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ought to probe by experiance, for the causes
of merveilous thinges are hid, and of so
divers causes going before, that mans un-
derstanding after Plato, may not appre-
hend them.

Therefore the Lodestone draweth iron to
it, & a certaine other stonyne draweth glasse.
So merveilous thinges are declared of
Philosophers to bee in thinges by experi-
ence, which no man ought to deny. And
that is not proved after the fashion of Phi-
losophers which found that, for the Philo-
sophers saith, that the palme is a tree, and
it hath the male and the female, therefore
when the female is nigh the male, thou
seest that the female doth bow downe to the
male, and the leafe and the branches of it
are made so soft, and bowe downe to the
male.

Therefore when they see that, they bind
ropes from the male to the female. Reddit
ergo erecta, super se ipsam quasi adepta sit
Masculo per continuacionem sumis Vir-
tutem masculi. Notwithstanding many
of the ancient Authors, hath shewed mer-
veilous things, received now of common
people, and taken for a truth.

There-

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Therefore I shall shew to thee certaine things that thou maist establish thy minde upon them, and to know it for a certaine truth which reason cannot establish by seeing, because the aforesaid helpe in them. And therefore it is, that the sonne of **Melias** said in the booke of the beastes. If a woman great with childe, put on the apparell of a man, and a man put it on after, before he wash it, if he have the feuer quartane, it will depart from him.

And it is saide in the booke of beastes, that the libard steeþ the priuy members of a man, and in another place it is said, Si carneum si an old man be buried in a dove or Culvers house, or be put where doves or culvers inhabit or rest, there they are multiplied untill it be full of them.

And in the booke **De theriaca of Galen**, it is said, that the Serpent which is called **Regulus** in latine, a cockatrice in English, is some what white, upon whose head there be thre haires, and when any man steeþ them, he dyeth sone. And when any man or any other living thing beareth his whistling, he dyeth. And ebery beast that easeth of it being dead, dyeth also.

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also. And Aristotle said, where there is summer six moneths, and winter other six ther is a flood wherein Adders are found whose property is that they never see themselves but they dy, but when they be dead they hurt not. And Aristotle put craftily in the mind of Alexander, that hee shoulde take a great glasse and goe towards them therewith, and when they did behold themselves in the glasse they dyed. This saying of Aristotle was not believéd of some men.

For Avicenna said against Aristotle, if any man did see it he dyed: wherfore there is no truth in his speach. And they said, if any man would take the milke of a woman gibing sucke to her owne daughter, of two yeares old, and let it be put in a glassen vessell, or hanged up in a Dobe or Culber house where they goe in and out, Doves will abide and be multiplied there untill they be innumerable. And said, when the mouth of a dead man is put up on him which complaineth of his belly, his belly is healed.

And Alexander said, when any thing is taken out of the navell of an infant, which com-

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commeth forth of it being cut, & be put un-
der the stone of a ring of silver or gold,
then the passion or griefe of the cholike
commeth not in any wise to him that bea-
rith it.

And Galen saith, when the leaves of
Sorell be eaten, they loose the belly. And
when the seed of it is drunken, it loseth the
belly.

And it is said, that the roote of Sorell
hanged upon him that hath the Swinepor
it helpeth him.

And Philosophers say, when thou wilt
that a beast returne to his lodgin, anoint
his sorehead with Sopesquilla, and it will
returne.

And Aristotle said in the booke of beasts.
If any man put wroght war upon the
hornes of a Cowes calfe, it will goe with
him wheresoever hee will without labour.
And if any man anoint the hornes of Kine
with war and oyle, or pitch, the paine of
their feste goeth away.

And if any shall anoint the tongus of ore
with any tallow, they neither tast nor eate
meate, but they shall dy for hunger, except
it be wiped away with salt and vineger.

G

And

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And if any man annoynct the nether part
of a Cocke with oyle, he neither will no
may tread an Hen.

If thou desire that a Cocke grow not,
annoynct his head and soze head with oyle.

It is said in the Booke of Archigenis
Quando cum illa, of the haire s hanged
upon him that suffereth the collicke, it pro
fitteth him.

And Aristotle said, Emeraudes goeth
away from him, which sitteth upon the
skin of a Lion.

And if the dung of an hare be broken
unto powder and cast abzoad upon a place
of Emotes, or Pismires, then the Pismires
leave the other place.

Philosophers said, if the head of a goat
be hanged upon him which suffereth swin
por, he is healed by it. If thou wilt that
a woman be not biciate nor desire men,
take the priuy member of a wolle, and the
haires which do growe on the cheekes
eyebrowes of him, and the haires whiche
be under his beard, and burne it all, and
give it to her in a drinke when she know
eth not, and she shall desire no other man.
And they said, when a woman desirer

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not her husband, then let her husband take
a little of the tallow of a buck gote, mane
betweene little and great, let him anoint
his priuy member with it, and doe the act
of generation, she shall love him and shall
not doe the act of generation afterwards
with any.

And they said that when the snaile is
poysoned, it eateth the herbe called orga-
ny, and is healed, and therfore they know
that the herbe called organy, hath lien un-
der poyson. Also it is said when the wessel
is poysoned of a serpent, it eateth rue, and
they know by this that the rue is contrary
to the venime of serpents.

And a mouse put under the pricking of
Scorpions, delivereth a man, because she
is contrary and feareth not him.

And Philosophers have invented, that if
any woman is barraine when there is put
to her a thing that maketh a woman bar-
raine, she can in no wise be fruitfull.

And it is said that when a sponge is cast
into wine mixed with water, and after
drawne forth and strained and wringed,
the water commeth forth of it, and the
wine remaineth.

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Taberences said, if a stome be hanged upon a sponge, on the necke of a childe, which cougheth with a vehement or great cough, his cough is mitigated and restrained. And being put on the head of an asse or into his fundament, Scarabeus, that is a flye with a blacke shell, that breveth in cowshardes and is blacke, called a beetle, cutteth him and haue turneth untill it bee drawne from hym.

It is said also, that if any stome be boun-
den to the taile of an asse, he will not bray
nor rore.

If the haires of an asse be taken, which
are nigh his priuy member, and be given
to any man broken in with any kinde of
wine in a drinke, he beginneth anon to
fart. Likewise if any man take the egges
of pismires and break them and cast them
into water, and give them to any man in
a drinke, he ceaseth not anon to fart, they
doe likewise with wine.

And it is said, if thou make a ring of a
rod of a fresh mirre tree and put it on thy
ring finger, it mitigateth or extinguiseth the
impostume under the arme holes.

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In the booke of Aristotle it is said that the roote of white henbane, when it is hanged upon a man suffering the collick, it is profitable to him. And when salt peter is put in a vessell, and vinegar upon it, it wil boile or seeth mightily without any fire.

It is said also in the booke of Hermes when leekesede is casten upon vinegar, the eagerness or solzenesse of it goeth away.

Belbinus said, when thou takest the white of an egge and alome and anointest a cloath with it, and washest it off with water of the sea: being dry, it letteth the fire to burne.

Another said, when red Arsenicum, and alome taken and broken, and confectioned, or made with juice of the herbe called house-leke, and the gail of a bull, and a man anointeth his hands with it, and after taketh hot iron, it burneth not them. Likewise if there be taken (Er magne, & alom Jamenti,) and strong vinegar, and great mallows or holihocke, if thou bray them well together and anoint thy hands therewith, fire hurteth not them.

When thou wilt that they which bes-

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in a pallace, set me without heades, take
smert brimstone, with oile, and put it in
a lampe and make light with it, and put
it in the midst of men, and thou shalt see a
marveilous thing.

And Welbinus saide againe, hee that
shall put an herbe called purselane upon
his bed, shall not see dreme nor vision ut-
terly.

And Aristotle saith that Mares when
they smell the smoake of a lampe put out,
they bring forth there birth, before it be
perfitt, and likewise this chanceth to cer-
taine women with child.

Aristotle said that if any man causeth
by his wit a Camell to doe the act of ge-
neration with his owne mother, if he per-
ceiue it before, he will pursue the man un-
till he kill him; and if he cause by his wit
an horse to leape on his mother, and haue
knowle before, he will kill himselfe and
him that provoked him to that.

And philosophers saith, if thou drowne
ales in the water, they seeme dead, and
if they be burled in ashes, they rise up a-
gaine. And when thou drownest Amber,
it dyeth, and let vinegar be dropped downe
like

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like dew upon it, it is quickned. And when thou buriest the fly called the beetle among Roses, it dieth, if thou bury it in dung, it quickneth.

And Philosophers said, that when the feathers of Eagles be put with the feathers of other soules, they barne and mortifie them, so as he overcommeth in his life all birdes, and rules over them, so the feathers of eagles are deadly fatal fethers.

And Philosophers say, if the skinne of a sheape be put in any place with the skinne of Adib, it gnaweth and consumeth it. And he that putteth on him cloath of the woll of a sheape which hath eaten Adib, itching ceaseth not from him, until he putt it off.

And if thou perfume an house or place with the lunges or lightes of an Asse, thou cleasest it from every Serpent and Scorpion. And of this Philosophers know that it is good against poysone.

Tabariences saith : if the tongue of the Lapwing or blacke plover be hanged upon a wall Oblivionem reddit rum memorem et alienationes.

And it is said in the Booke of Cleopatra; If a woman have not any delectation

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with her husband, take the marrowe of a
Wolse, of his left scote, and beare it, and
she will love no man but him.

And it is saide, when the left hippe or
haunch of a male Dstrich is taken and
boyled, or seethed with Oyle, and after the
beginning or ground of haires are anoin-
ted with it, they grow never againe.

Architas said, if the heart of a Serpent
be taken, when he liveth and bee hanged
upon a man, being sickle of the Fever quar-
taine, it plucketh it utterly away. And the
Adders skin, when it is strait bound upon
the ankell of a woman it hasteth the birth,
but after the birth it must bee remoued
away aton.

The teeth of Serpents when thou plac-
kest them sooth by the roots, as long as the
Serpent liveth, if they bee hanged upon a
man sickle of the Fever quartaine, they
take away the Fever quartaine from him,
and if the Serpent be hanged upon a tooth
aking, it profiteth. And if a Serpent meeete
with a woman with childe, shee bringeth
sooth her childe before it bee perfect. If it
meeete with her when shee travaileth of
childe, it hasteth her birth.

And

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¶ And they say, if thou wilt take the eye
teeth of a beast called Crocodilus in La-
tin, in English a Crocodile, out of the up-
permost place of the lest side of his mouth,
and hang it on a man being sick of the
Fevers, it healeth him and the Fevers
will not returne againe to him. And they
have saide, that the Lyon is afraid of a
white Cocke : and againe that he feareth
the fire, and he that is annointed with the
fallow of the reines of a Lyon feareth not
to go among beasts, and all beastes are a-
fraid of the Lyon. And he that annointed
his body with Hares dung, Wolves be a-
fraid of him.

Et si teritur arsenicum citrinum, and be
mixed with milke, if a fly fall upon it, it
dieth not.

If thou wilt take the right foot of a sniale
and hang it upon the right scote of a disea-
sed man with the gout, it profiteth it : like-
wise if thou hang up the left foot of a snail
to the left scote diseased with the gout. And
so the hand of it is profitable to the head,
and the finger, to the finger.

And if a fire bee kindled before a man
that is brussten, of greene wood of fig trees,
his

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his stones will make a noyse or boun-
sing.

And it is said in the booke of Hermes,
when both the eyes of the Beare be boun-
den in linnen cloth, upon Sinistrum ad-
futorium, they put away the Fever quar-
taine : and it is said, if the Wolfe see a
man and the man see not him, the man is
astonied and feareth, and is hoarse. And
therefore, if any man beareth the eye of a
wolfe, it helpeth to victory, to boldnesse,
vanquishing and feare of aduersary.

And it is said : If a ring be made of the
white huse of an Ase, and hee that hath
the falling sicknesse putteth it on, hee suf-
fereth no longer the falling sicknesse.

And it is further said, when thou wilst
that flies come not nigh thy house, then
put Condicim et oppium in white lime,
and after make thy house white with it,
then flies shall in no wise enter.

When thou wilst that thy wife or
wench, shewthe all she hath done : take
the heart of a Dove, and the head of a frog,
and dry them both, and bray them into
powder, and lay them on the breast of her
sleeping, and she will shew to the all that

she

of the World.

She hath done, bat when she shall awake,
wipe it away from her brest, that it be not
lifted up.

And they say, if any man put a Diamond under the head of a woman sleeping she manifesteth, if she be an adulteress, soz if it be so, she leapeth barke out of the bed afraid, and if not, she embraceth her husband with great love.

And they say, that an asse skinne when it is hanged upon children, it letteth them to be afriad.

Architas saith, if the swar of the left eare of a dogge be taken and hanged upon men sick in the fevers that come by course of fits, it is very profitable, and specially to the fever quartaine.

And philosophers say, that some kind or singular, which never had sicknesse, is profitable to every sicknes, and he that had never paine, helpeth and healeth a man from it.

And when the house is perfumed with the left hooce of a mule, flies remain not in it. If thou wilt know when a weman telleth to thee a lie: take the fung of a Cepi & convey it cunningly into the bosom of her

And

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And if the heart, eye or braine of a lapping or blackeplover, be hanged upon a mans necke, it is p^rofitable against forgetfullnes, and sharpeth mans understanding.

If a woman may not conceive, take an Harts horne turned into powder, and let it be mixed with a Cowes gall, let a woman keepe it about her, and let her doe the act of generation, and she shall conceive anon.

A grosse and stiffe haire of a Mares taile, put unto a doze suffereth not zauzales to enter.

The tooth of a sole or colt of one yeare old, put in the necke of a childe, maketh his teeth to breed without paine.

The tooth of a Mare put upon the head of a man being mad delivereth him anon from his fury.

If a woman may not conceive let a mares milke be given her not knowne, let her doe the act of generation in that houre and she shall conceive anon.

The hoofe of an hozse perfumed in a house, driveth away mise : the same changeth also by the hoofe of a mule.

That

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That the hot water come forth of a cal-
dron. Take or blanch that is terra fran-
cisea, with pitch cast it in water, and it
shall come forth all. That fire may come
forth of water, take the shell of an eg and
put it in quicke brimstone and lime, and
shut the hole and put it into water and it
will kindle.

And it is said, if the herbe camphere, be
put under water, it is kindled and burneth
in the water.

That thou may take bldes with thy
hands, take any corne very well steeped in
the dreggs of any wine, and in the juice of
hemlocke and cast it to the birds, every
bird that tasteth of it, is made drunken,
and loseth her strenght.

And they say if any man be anointed
with the milke of an Elle, all the syges in
the house will gather to him.

To write letters or bils, which be not
read but in the night. Take the gall of a
snatle, or milke of a sow, and put it to the
fire, or with water of a worms shning
late.

If yee mingle together many whites
of Pennes eggis, a moneth after they are
made

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made glasse, and hard as stone, and of this
being after this fashion is made a Sophi-
sticall precious ston, called Topacious,
if it be coniogned veso, e with saffron or
red earth.

Likewise, if the some which is found a-
bout the stones of a Hart or Horse, or asse,
being weary be mixed with wine, and the
wine be given to any man to drinke, he
shall abyre wine for a moneth.

And if any man shall have many Celles
in a wine vessell, and they be suffered to
dye in it, if any drinke of it, he shall ab-
yre wine for a yeare, and by chance e-
vermoze.

And it is saide, if a rope be taken, with
which a chasse is or hath beene hanged up
with, and a little chasse, which a whirle
winde lifted up to the aire, and let them be
put in a pot, and set among other pots, that
pot shall breake all the other pots.

Also take thou a little of the aforesaid
rope, and put it on thy instrument, with
which the bread is put in the oven, when
he that should put it in the oven, should
put it in, he shall not be able to put it in
but it shall leape out againe immediately.

That

of the World.

That men may seeme without
heads.

Takes an Adders skin and Auri pig-
mentum, & Greke pitch of Keuption-
ticam, and the wax of new Bees, and the
fat or greace of an Asse, and breake them
all, and put them in a dull seething pot full
of water, and make it to seeth at a slow fire,
and after let it wax cold, and make a pa-
per, and every man that shall see light of it,
shall seeme headlesse.

That men may seeme to have the vi-
sage or countenance of a dogge. Take the
fat out of the eare of a dogge, and annoiint
with it a little new silke, put it in a new
lampe or greene glasse, and put the lampe
among men, and they shall see the visage
of a dogge.

That men may seeme to have
three heads.

Take the haire of a dead Asse, and make
a rope, and dry it, and take the marrow
of the principall bone of his right shouler
and mix it with virgines wax, and annoiint
the cord, and put it upon the Threshoulds

Of the marveiles

of the house, they that come into the house
shall seeme to have thre heads, and they
that be in the house shall seeme Asses to
them that enter in.

If thou wilt that a mans head seeme an
Ass head.

Lake up the covering of an ass and an-
oint the man on his head.

If thou wilt that a Chicken, or other
thing leape in the dish.

Lake quickesilver and the powder of
Calaminte, and put it in a bottle of glasse
well spotted, and put it within a hot thing.
For seeing quickesilver is hot, it moveth it
selfe, and maketh it to leape or daunce.

If thou wilt see that other men can not.

Lake the gall of a male cat, and the fat
of an Hen all white and mix them toge-
ther, and anoint thy eyes, and thou shalt
see it that other cannot see.

If thou wilt understand the voy-
ces of birdes.

Associate with thare two fellowes in the
yrbil. day of October, and goe into a cer-
taine wood with dogges as to hant, and
carry home with that beast, whiche thou
shalt

of the World.

Shalt finde first, and prepare it with the heart of a Fox, and thou shalt understand anone the voyce of birds or beasts. And if thou wilt also that any other like wise understand, kisse him, and he shall understand.

If thou wilt loose bonds.

Go into the wood, and looke where the Py hath her nest with her birdds, and when thou shalt be there, clime up the tree and bind about the hole of it wheresoever thou wilt. For when she seeth ther, she geth for a certayne herbe which she will put to the binding, and it is broken anon, and that herbe falleth to the ground upon the cloth, which thou shoulos have put under the tree, and bee thou present and take

In the nest of the Lapwing or blacke plover: there is a certayne stone, which is of divers colours beare it with thee, and thou shalt be invisible.

That a man may be alwaies as

gelded men.

Take of the worme, which sheweth in Summer, and give it him to drinke.

H

That

Of the marviles

That a woman may confess what
she hath done.

Take a water Frog quicke, take away
her tong, and put it againe into the water,
and put the tongue unto a part of the heart
of the woman sleeping, which when she is
asked, she shall say the troth.

If thou wilt put any man in feare in
his sleepe.

Put under his head the skinne of an ape

If thou wilt take a Mole, put in his
hole an onion, or a leke or oyle, and she
will come scorne forth without strengthe.

A Serpent goeth not nigh garlick, and
a dogge tasteth not any thing dipped with
garlick, although he be hungry.

A perfume, whereby every man shal
seeme to other that be in the house, in the
forme of Elephants, or great Horses.

Take a spice which is called Alchacen
gt, and bray it, mix it with a little fat of
a Dolphine fish, and make thereof grains
as be of Pomeciron. After perfume som
of them upon a fire of crowes dung, whid
is milked. And let not a place bee in th
hou

of the World;

house, from which smoke may come forth but let yate, and the milke be under the earth within, all which be in the lodging, shall seeme as they were great men in the shape of Horses and Elephants, and it is a very marveilous thing.

Another perfume, which when thou makest, thou seest outwardly greene men, and men of many shapes, and infinit marvels, which are not discerned for their multitudes.

Take Lymar, that is vermillion and the stone Lazulus, and penitall of the mounaines and beat it all to powder, and sift it, mix it with the fat of a Dolphin fish, horse or Elephant, and make graines or cornes after the fashion of rice, and dry them in a shadow, perfume in it when thou wilt and it shall be done, that is said.

A perfume to see in our sleepe what is good or what ill.

Take the blood of an asse congeled, and the fat Lupi cerivi, and a sweete incense or gumme called Storax and also Storax, of some called Stirax, gather it uppe

Of the marviles

altogether by equall waights, & let them
be myred, and grained or cornes be made
therof, and let the house be perfumed with
them, that thou shalt see him in thy sleepo,
that shall shew to thee all things.

The manner of making a match or candle
weeke, which being kindled, thou shalt
see men in what shape thou wile.

Take the eyes of a shrike owle, the eyes
of a fishe, which is called Assores, and the
eyes of a fish, which is called Libinitis,
and the gall of wolves, b^reake them with
thy handes, and mix them all together,
and put them in a vespell of glasse, then
when thou wile wooke it, take the fat of
any beast thou wile, that this may be
mads in the shape of it, melt it, and mix it
perfectly with that medicin, and anoint
the match, candle weeke, or whalsoever
thou wile with it. After kindle it in the
midst of the house, and the men shall seeme
in the shape of that beast, whose fat thou
didst take.

Another match or candle weeke, that
men may appeare in the shape of Angels

Take the eyes of a fish, and the eyes of
Fisse, that is of a b^reaker of bones, and
b^reake

of the World.

breake them with thy hands, and make
them soft and put them in a vessel of glasse
7. daies. After put some oile in them, and
lighten it in a greene lamp, and put it be-
fore men, which be in the house, they shall
see themselves in the shaps of angels by the
the light of the fire.

Another match or weeke of a candle,
making men appeare with blacke faces.

Take a blacke lampe, and poure in it
oile of the elder or alder tree or quickesil-
ver, a part of the bloud of them that be in
letting bloud, and in that bloud oyle of the
elder or alder tree (some saith of the Bur
tree) or quicksilver.

A marvellous Lampe, in which appear-
eth a thing of terrible quantity, having
in the hand a rod, and feareth a man.

Take a greene frogge, and strike off the
head of it upon a graine cloath, make it
wet with the oyle of bur tree or elder tree,
and put it in the weeke and lighten it in
the greene lampe, then shalt thou perceiue
a blacke man standing, betwiche whose
hands there shall be a lampe and a mar-
vellous thing.

H 3 Ano

Of the marveiles

Another weeke which being kindled, and water put theron, waxeth strong, and if oyle it goeth out.

Take lime which water hath not touched, and put it with an weight, equall to it of war & the halfe of it of the oyle of balm and Napta citrina, with equall to it of brimstone, and make a weeke of it, & drop downe like dew upon the water and it shall be kindled, and drop downe oyle upon it, and it shall be put out.

Another weeke, which being kindled all things seeme white as silver.

Take a Lizard, and cut away the tail of it, and take that which commeth out so, it is like quicksilver. After take a wæl and make it wet with oyle, and put it in a new lampe and kindle it, and the house shall seeme bright and white, or gilde with silver.

A marvellous operation of a Lamp which if any man shal hold, he never ceaseth farting, till he let goe his hold.

Take the blood of a snaille, dry it up in linnen cloth, make of it a weeke, give it to any man thou wilt, and say light this, he shall not cease to fart, untill hee let it depart, and it is a marvellous thing.

of the World.

A weeke which being lighted, women
cease not to daunce and play, as they were
mad for ioy.

Take the blood of an Hare, and the blood
of a certaine soule which is called Solon,
and is like a turtle dove, and of the blood
of the turtle male, equall to the halfe of
it. Then put it in a weeke, and lighten it
in the midst of the house, in which are sia-
gers and Wenchess, and a merbaillous
thing shall be probed.

If thou wilt make that Lice may ap-
peare running in a mans bed, that he can-
not rest,

Cast into his bed the waight and quan-
tity of an ounce or else halfe an ounce of
Alcakengi, and if thou shalt take Pilos
asturis, thereof shall bee made a weeke,
which when it is lightnede every sick man
sæth other by the behemency of the sick-
nesse, and diminishing or extenuation.

When thou wilt seeme all inflamed, from
thy head to thy feete, and yet not hurt.

Take white great mallowes, or holly-
hocke, mire them with the whites of
Egges, and annoist thy body with it, and

Of the marveiles

Let it be untill it be dryed up, and after anoint thee with alome, and afterward cast on it small brimstone beaten into powder, soz the fire is enflamed on it, and herfeth not, and if thou make upon the palme of thy hand, thou shalt be able to hold the fire without hurt.

If thou wilt cast any thing in the fire, and it shall not burne.

Take one part of fish glew, and as much alome, let it be perfectly mixt, and let vineger be poured upon it, let what thing soever thou wilt bee confecated with it, and cast it in the fire, then anoint it with this ointment, and it shall not bee burned.

If thou wilt make a contrary, that is any Image or other thing, and when it is put in water it is kindled, and take it our, and it is quenched.

Take lime not quenched, and mix it perfectly with a little ~~water~~, and the dyle of ~~hesanum~~, and naphtha, that is white earth and brimstone, and make of it an Image: when thou shalt put it in water, the fire shall be kindled.

If thou wilt make that when thou openest

of the World.

nest thy hands upon a Lamp, the light of it is put out, and when thou closest them upon it, it kindleth.

Take a spice, which is called *Sopunta*, after bray it, and after make it with water of Camphire, & anoint thy hands with it, after open them in the mouth of the Lampe, the light of it shall be put out, and close them, and it shall be kindled againe.

If thou wilt see a thing drowned, or see deepe into the water in the night, and that it shall seeme as perfect as in the day, and reade booke in a darke night.

APoint thy face with the bloud of the Ratemouse or Bat, and thou shal do as I say. If thou wilt make any thing white, perfume it with brimston.

If thou wilt kill scorne a Serpent, take as much as thou wilt of an herbe called Retunda Aristolegia, smertwort, or meke galingale and bray it well, also take a strog of the wood or field, and breake it well, and mix it with Aristolegia, and put thereto some Inke, and write within paper or in any other thing whiche thou lovest better, and call it to Serpents.

Of the marveiles

If thou wilt beare fire in thy hand, that it may not hurt thee.

Take Lime dissolved with hot water of Beanes, and a little of great mallowes or hollyhooke, and mix it well with it, after annoint the palme of thy hand with it, and let it be dried : put in it fire, and it shall not hurt.

Philosophers say that such Lime burnes not in the fire. Moreover fish glew safeth from fire, also unpleasant smome, and the blood of the beast called a Salamander, and the smoke of an Oven or Caldron. Therefore when an ointment is made of all these or of certaine of them, the fire hurteth not. The white of an egge, and great mallowes or hollyhooke, habe vertue touching this.

A weeke which being lighted in the house, thou shalt see greene things flying as Sparrowes and other birds.

Take a new cloth & put in it the brains of a bird and the feathers of her tayle and lap them in, making thereof a weeke and put it in a new greene Lampe, kindle it in the house with the oyle Olive, and the things whiche are there abouts wi-

of the World.

appeare very grēne, and souls will seeme
to fly of grēne and blacke colour.

If thou wilt make a candle to be shaked,
and yet maiest walke when it is lighted.

Get the skin of a Wolfe, and also a dog,
and make of them both a wēke, and kin-
dle it with oyle Olive, and it will soone be
mōved.

When thou wilt lighte a lanterne, of
which he that hel'eth it shall be afraid.

Get white linnen cloth, & make there-
of a wēke, and put in the hollownesse of
it, the slough of a Serpent, and grosse salt,
and fill it with the oyle of Olive, and give
it to who thou wilt, but assone as he ligh-
teth it, he shall tremble and be soze afraid.

A mervellous experience, which makes
men goe into the fire without hurt, or to
beare fire or red hot iron in their hand,
without hurt,

Take the iuyce of Bismalba, and the
white of an egge, and the seede of an herb
called Psillium or Puplicarias herba, and
būse it into powder, and make thereto a
confection, and thereto putte the iuyce
of

Of the marveiles

of Radish with the white of the egge.

Anoint thou thy body or hand with this confection, and let it be set to dry, and after anoint it againe, after that thou may suffer boldly the fire without any hurt. But if thou wilt that the thing anointed seeme to burne, scatter upon it quick brimstone well beaten into powder, and it shal seeme to be burned, when the brimstone shall be kindled, and it shall not hurt him. If thou shalt blow the herbe called Colophonie, Greke pitch beaten very small, upon the flame of the candle, whiche a man holdeth in his hand, it augmenteth marvelously the fire, and listeth up the flame unto the house rouse. That thou may bearre fire unhurt, let lime bee dissolved with hot water of beanes, and put thereto a little of red earth of Apitina, after put to a little great mal lowes or holy hocke with which conioyned or mireed together, anoint the palme of the hand, and let it dry up, and so may thou bearre any fire unhurt.

If thou wilt make burning water, in this manner.

Take blacke, thicke, mighty, and old
wine

of the World.

wine, and in one quartie of it thou shalt temper a little quicke lime and brimstone, beaten into powder very small, and leses of good wine and common salt, white and grosse, after thou shalt put it in a ground, well clayed and Desuper posito alembico, thou shalt distill burning water, whiche thou shouldest keepe in a glasse.

Thou maist make a great fire in
this manner.

Lake quicke brimstone, leses of wine,
barrecliam piolam, sodden salt, oile of
stone and common oiles; make them seeth
well and if any thing be put in it, it is
kyned, whether it be tree or iron, and is
not put out by pisle, vineger or sand.

If thou wilt that every thing cease to
be marveiled, looke the sufficient causes
of doing and also of suffering, for if thou
looke both thou shalt not marbell, for thou
shalt see that there is so great aptnesse in
one sufficiencie of another, that it maketh
thee not to marbell, for when thou seest
that cold water kindled the fire, and put-
teth it not out, if thou shouldest behold the
doeing cause, thou wouldest marbelle
what were the efficient cause: convenient
to

Of the marveiles

To this thing but when thou lookest to the
mater of that effect, that is because it is
lime and brimstone, which are very in-
flammable, so that a very little thing fla-
meth them, thou seest that there is nothing
to be marveiled.

Likewise it is a marveile, that a thing
is burned by fire, when one of the causes
is behoden onely. But when the natur-
e of the sufferer or weakenesse of the doer is
looked on there is no marveile.

If thou wilt make a Carbuncle stone, or
a thing shining in the night.

Take very many of the little beast
shining by night, and put them beaten
small in a bottle of glasse, and close it and
bury it in hot horses dung, and let it tare
15 daies, afterward thou shalt distill wa-
ter of them per alembicum, which thou
shalt put in a vessell of christall or glasse
It gibeth so great clearenesse, that even
man may read and write in a darke place
where it is. Some men maketh this wa-
ter of the gall of a Snaile, the gall of the
wesell, or the gall of the Ferret, and of a
water dogge, then bury them in dung, and
distill water out of them.

Make

of the World.

Make flying fire after this manner?

Take one pound of Brimstone, two
pound of the coales of Willow or Withie,
six pound of Stony salt, these three thinges
must be brayed very small on a Marble
stone: afterward thou maist put some at
thy pleasure in a coot of paper, flying or
using thunder.

A coot to fly, shold be long, small, and
full of that best powder: but a coot
to make thunder, shold be
short, grosse, and
halfe full.

Here endeth the Secrets of Alber-
tus Magnus.



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